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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, NOVEMBER 1, 1924

No. 1

AT REST

EDITORIAL

THANKSGIVING FOR A GREAT PARISH

BY THE BISHOP COADJUTOR OF MASSACHUSETTS

AN ALLEGORY FOR ALL SOULS' DAY

BY THE REV. WILLIAM B. KINKAID



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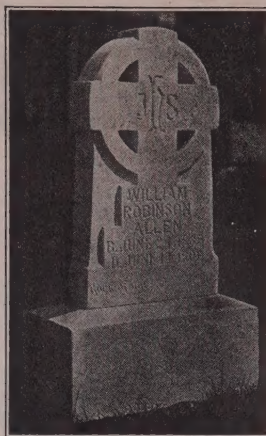
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THE PRAYER of love and adoration needeth not many words. For this is the best of all prayers, and we may all use it, and it is short to say at all times, both in life and death. And so far as I know, it needeth but one word, if so be that word is said with love, and the word is "Jesus."—*Mary E. Pulling.*

THE LIVES of ordinary men and of saints have this in common—all alike aim at happiness; the only difference lies in the object wherein they expect to find it. We must decide as to what is good or evil according to God's Will, which cannot be either unjust or blind; not according to our own will, which is always abounding in perversity and error.—*B. Pascal.*

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VOL. LXXII

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EDITORIALS & COMMENTS

At Rest

WITH the approach of All Saints', the thoughts of those who cherish the Church's ordered kalendar turn, as a matter of course, to those "at rest." Whether we devote one day or two days or an octave to the consideration is of little moment. We may commemorate the great saints of the Church on All Saints' day and our own loved ones on All Souls', or we may combine the commemoration in a single day, recognizing that sainthood is a matter of degree, in which only the hopelessly lost have no claim on the term. Be that as it may, our thoughts pass to the great beyond at this time of commemoration, and the great saints and the little saints have their place in our thoughts; but most of all we think of those whom we have "loved long since and lost awhile."

We are confronted on all sides with many psychic phenomena. We are told that spirits of those departed have communicated with some on earth. We watch with keenest interest the investigations of scientific societies and scientific investigators to discover what degree of truth, if any, there may be in these reports.

But our interest is not because we feel the need for confirmation of our faith. As a matter of faith we are confident of the survival of these spirits after death. And if they survive, they are living, sentient beings, having a habitat somewhere (though it be not of material construction); intelligent, alert, awake. Their bodies sleep; their spirits do not. Certainly there is no *a priori* reason why they may not communicate with us. There are scriptural passages which seem to indicate that they have done so. Yet the question of fact—whether there has actually been spirit communication in our day—is one to be answered by scientific inquiry and not by faith. Our religion does not tell us. The inquiry proceeds from the side of science alone. Most of us feel that the answer is still uncertain, in spite of the certainty expressed by some intelligent witnesses and writers.

What is certain, however, is that what is called spirit communication cannot be called a normal relationship between person and person, else it would be much more common, if not universal. The experience of the great majority of us is that our loved ones have passed from us and we have seen them no more. Here and there, in rare instances, one believes he has seen a shadowy form that seemed to be the loved one, come back to him for a brief moment—but for what purpose is undiscovered. Here and there one claims to have re-

ceived a message, or even a prolonged communication—but what good the messages or the communications have done, nobody has been able to discover. The lack of purpose in these apparitions and these communications would seem to militate against their genuineness. Be that as it may, few are they who claim to have experienced any such phenomena. Our loved ones have gone. We know they are "safe in the arms of Jesus." We know that some day, through the merits of Jesus Christ our Lord, we shall be reunited with them and shall see them and know them. To most of us that is better than any appearance of ghosts or labored communications through mediums. We pray not only for them but—we fervently believe—with them. We feel their nearness when we receive the Holy Communion. Beyond that, we wait.

But what is the spirit life?

We are not now thinking of that future time when the spirit will again be clothed in a body, nor are we speculating upon what that body may be.

We are realizing that "clouds of witnesses," the spirits of those who have passed into the waiting place or condition, are all about us. We no longer think of the spirit world as a place far, far removed from the planet that we inhabit. Rather is it probable that we are intimately associated with it and with its people. Though we see them not, they are probably close to us, and it is quite possible that they see us. They may be able to suggest thoughts to our minds, though we know it not. They may have part in our lives, though without being recognized. All this is pure speculation. We cannot say that it is certainly true.

We are on more certain ground when we study the references to the hidden world in holy writ and meditate upon what we read. Even allowing for the fact that earthly language suggests but cannot describe things that belong to the spirit world, we seem reasonably assured of some factors in the spirit life.

I. It is a conscious life. Minds are alert, purposes are formed. There is development, corresponding to what is growth in the body, though there be nothing material that can grow. The mind is being changed from the contemplation of things earthly to that of things spiritual and heavenly. Spiritual realities have taken the place of material things. The goal of heaven looms magnificently ahead. Longing to attain it is greatly stimulated. Meditation upon things spiritual,

that is so difficult here, becomes entirely normal there. The desire and the power to worship are greatly increased.

II. There is no temptation to sin, there are no falls to be overcome, no false steps to be retraced. But neither is there yet perfection. The whole genius of what we may call the middle life between two worlds is that of preparation for a life so different from that of earth, that the equivalent of the earthly life of a child in preparation for that of an adult must be lived, perhaps through many centuries of time; though time is a thing of earth and is probably translated into terms of intensity in that middle life. By realizing the freedom of that life from temptation and sin, one can realize how persons with little spiritual advancement at death can slowly be prepared for happiness in the life of heaven. To most of us, that life, as it is symbolically depicted in the rapturous language of Revelation, would be anything but happy were we hastily to be forced into it without the long preparation which the middle life involves.

III. In the course of that development there must be a curious mingling of bliss and pain. Not material pain. Certainly no trace of material fires, such as the "Romish doctrine of purgatory" conjured up in the middle ages. But there must be a very real process of purging from every taint of sin going on, nevertheless. One wishes that the good old patristic word, *purgatory*, could be so stripped of its materialistic associations that it could again be localized in Anglican theology. The term *paradise*, beautiful though it is, has been used in the two totally distinct senses of the middle life and the final life. It is therefore misleading to use it to designate either one. When our Lord said to the penitent thief, "Today shalt thou be with Me in paradise," He meant that place and condition in which He was about to enter. But whether paradise denotes the place that our Lord blest with His presence only during those wonderful days between the Crucifixion and the Resurrection, while He was preaching to the "spirits in prison," or whether He used the term to designate eternally a proximity to His own Presence, nobody knows. In literature the term is used of both places or conditions, distinct though they must be from each other. It is difficult to find a name for the middle life that is free from false connotations.

But what is the pain that is inextricably mixed with bliss in that middle life? Canon E. E. Holmes writes of it as "The pain of contrast, the pain of sympathy, the pain of waiting."* Perhaps, beyond all these, we may add, the pain of a conscious imperfection.

The pain of contrast. They realize how different are they from what Christ is and would have them to be. They are longing more completely to be with Christ; to behold the beatific vision which they may not see until they are perfected. "To be with Christ"—we are using Canon Holmes' interpretation and are here borrowing his words—"is to catch Christlikeness; to become assimilated to the character of Him with whom we continually dwell." The sense of not having attained, and yet striving for it, is an element in the spiritual pain which is a part of the spiritual bliss.

The pain of sympathy. They begin now to realize the sufferings of our Lord. They see Him not only once beaten and scourged and crucified, but, in the timelessness of their middle life, they feel for Him insulted, neglected, rejected, unloved, throughout even the Christian ages, by those who bear His mark on their foreheads, by all who are living lives less worthy than they might attain, by their very selves during their earthly life. Perhaps—but we do not know—this pain of sym-

pathy is enhanced by witnessing repeated failures of those they love who are still on earth, and assuaged by every prayer and good deed and devout communion that these may make. So closely are the two worlds knit together. So intimately do the lives in the two worlds react upon each other.

The pain of waiting. There is intense longing for the completion, the consummation of it all. They are learning ever more intensely that there is beyond the next veil in the highest heavens, completion instead of incompletion, perfection in place of imperfection, and for the joys of heaven they yearn with an urgency that the greatest saints on earth, longing to be with Christ, only faintly suggest. There is desire still unfulfilled. Yes, there is a longing also for *us*, whom they still love as they never loved before, and a realization that without us they cannot be made perfect.

And all these merge in the pain of a conscious imperfection, where they long to be perfect.

How impossible it is for us on earth really to understand what is this middle life of waiting, of development, of purgation!

SO we think of them during the All Saints' octave. They are not the great saints who had overcome Satan while on earth, and were so near to their Lord that they seem not to need the intensive training of the middle life. These, say the devout old fathers of the Church, have already passed into the highest heavens. It may be so; it may not. But our own loved ones: these we would join with us in prayer and in communion; these we would commend to our loving Master and theirs; these we would think of as learning how to live a new life of blessed perfection into which sometime we shall enter together.

And we are not greatly interested in seeing them as ghosts—an anti-climax of their spiritual condition. We would not call them back to us through the sordidness of mediums or controls. We cannot be comforted by having them perform tricks that resemble legerdemain and rival the acrobats in a circus. From all that is unworthy we would shield them. The dignity of their spirit-life we would not undo. We do not ask that they exchange the greater glory of the middle life for surreptitious visits to us here.

Rather do we commend them confidently into the keeping of Him who has thrown His arms about them when He called them to Himself. In Him they are safe. Through Him they are developing in that more abundant life that now we can only perceive dimly from afar off.

A LETTER from one of our missionaries in Mexico, entitled *Our Problem in Mexico*, is printed in the department of Correspondence in this issue. We feel that he has asked a very grave question: If it would be improper for the Church to send a bishop to Mexico, because of the new Mexican law against religious ministrations by foreigners, which has been given as the cause for the failure of the House of Bishops to elect, why does the Church send priests and lay workers?

Certainly the policy of the Church ought to be one. Because bishops are sent out by the House of Bishops, and priests by the National Council, we have, apparently, the curious condition that exactly opposite policies have been adopted by these two bodies. If the policy of the House of Bishops is right, all our missionaries in Mexico ought to be recalled. If the policy of the National Council is right, a bishop ought certainly to be placed in charge of the work and the workers; and the more delicate are the questions at

**Immortality*, by E. E. Holmes, page 109.

issue, the more urgent is it that a head be provided for the work. In the meantime our correspondent is justified in being perplexed; having, in good faith, prepared a class for confirmation, supposing that to be one of the purposes for which the Church sent him there, and now not knowing whether the Church proposes to send a bishop there to confirm them or not.

Bishop Aves' resignation was accepted by the House of Bishops at its session in November, 1923, eleven months ago. Without wishing to be over-critical, it would seem to us that those eleven months ought to have given sufficient time for our right reverend fathers to make all needed inquiries as to Mexican law and conditions, and, by conference with officials of the National Council, to have come to a determination as to the policy to be pursued jointly by both bodies. The injustice that we are doing to our clergy in Mexico and to their work by requiring these clergy to stay and yet depriving them of any head, must be apparent to anyone. It can be only a temporary condition, but it has already lasted too long, and apparently must last a good deal longer—unless the bishop placed in temporary charge by the Presiding Bishop shall be willing to cut the gordian knot by going into Mexico and performing needed episcopal ministrations, or the National Council will do so by recalling the missionaries. And we should seriously deprecate this latter step unless or until it were the result of a most careful investigation which should establish, beyond reasonable question, that it was improper for this Church to remain in Mexico; a conclusion which we should not wish to be established.

Perhaps it may be possible to obtain more light upon the question.

THE Editor would introduce to the readers of THE LIVING CHURCH our new literary editor, the Rev. Frank Gavin, Th.D., Professor of Ecclesiastical History at the General Theological Seminary. The literary page, with reviews of books, will hereafter be under his direction.

The New
Literary Editor

Dr. Gavin was born in Cincinnati, October 13, 1890, and took scholastic degrees as follows: B.A. at the University of Cincinnati, 1912; B.H.L. at Hebrew Union College, Cincinnati; M.A. at Columbia, 1914, Ph.D., same, 1923; B.D. at General Theological Seminary, 1915; Th.D. at Harvard, 1916. He was ordained deacon by Bishop Francis in 1914, priest by Bishop Vincent in 1915. After spending his diaconate at St. Luke's, Cincinnati, he was with the Cowley fathers in Boston until 1919, then at Nashotah House, first teaching in the collegiate department, and then professor of apologetics, 1919-23. Since the latter year he has been professor of ecclesiastical history at the General Theological Seminary. He has also been dean of the summer school of religion at Madison, Wis., during the three years of its existence. Dr. Gavin is author of a volume of Hale Lectures, *Some Aspects of Contemporary Greek Thought*, as also of a monograph on *Aphraates and the Jews*.

The editorial force of THE LIVING CHURCH is greatly strengthened by the addition of Dr. Gavin.

Recent Elections
to the Episcopate

RECENT elections to the episcopate seem very satisfactory. The Rev. F. S. Fleming, chosen last week as coadjutor in Northern Indiana, will bring inspiration to that diocese and splendid help to its venerable bishop. Of missionary bishops chosen, Dr. Dandridge, for Idaho, has proven his powers of leadership, first in Virginia and more recently in Nashville, where his rectorship of Christ Church, scarcely a year

old, has already given a new impetus to that important parish. Dr. Dandridge has felt it necessary, however, to decline his election, believing that it would be unjust to his parish to leave it at this time. Mr. Seaman, returning to the Panhandle of Texas as its bishop, has already shown his fitness for work in that rather difficult field. Dr. Gilman, elected as suffragan to the Bishop of Hankow in order to enable the latter to devote much of his time to the work of the National Christian Council of China, is well known to the workers of that field, has their full confidence, and will, no doubt, give a good account of himself in the work to which he has been called, as he has done in his present work. Whether the plan of giving practical release to Bishop Roots for the work he desires to undertake outside the jurisdiction of the Church is a wise one, is not very clear to us, and must be worked out in practice. We trust it may not become a precedent, to be cited in future years.

A NUMBER of changes in the typographical style of THE LIVING CHURCH are made in this issue. The new design for the cover and title pages is the work of Mr. Harold H. R. Thompson, of the General Theological Seminary. The omission of advertisements from the cover is a revolutionary change from the practice of many years, but in line with present-day custom in other periodicals. A distinctive type for the editorial pages seems an improvement, and the introduction of minor initials into serious articles will tend to break these into sections and remove the rather formidable appearance of such pages. Minor changes need not be enumerated.

We hope that the new style will tend to improve the appearance of the paper and to suggest through all its pages the quality of readability.

THE Editor asks pardon, especially of readers in the Province of the Mid-West, for the delay in printing a report of the provincial synod which was in session at Racine two weeks ago. Arrangements were made for promptly reporting the event, but through some unaccountable failure somewhere, the report is not in our hands and neither telegraph nor long-distance telephone have been successful in locating it. We are hoping that it may appear in next week's issue.

ACKNOWLEDGMENTS

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IT IS HARD to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is Intelligence and Love. Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending Plan.—President Coolidge.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

November 2: Twentieth Sunday after Trinity. All Souls' Day

READ Ephesians 5:15-22.

Facts to be noted:

1. We are members of the one Body of Christ.
2. We must therefore submit ourselves to one another.

IT IS probably true to say that, among other characteristics which our generation exhibits, there is a lack of great enthusiasm and strong convictions and inspiring leaders. Literature, philosophy, and politics are alike lacking in a clear moral impulse. 'Causes' are at a discount. Men are disillusionized. It is this characteristic of the moment that ought to give the Church its opportunity. At present she largely fails to take it because she lacks concentration within her own body. The true disciples, the faithful remnant, exist in every place, but they are lost in the crowd. They need to be drawn together if they are to make an impression. A vigorous faith, and the confident hope for humanity which a vigorous faith begets, were never better calculated than they are today to produce a right moral impression on the world, owing to the mere absence of rival enthusiasm. We can supply what is wanted if only everywhere we will cultivate sincerity and enthusiasm rather than numbers, and aim at forming strong centers of spiritual life, rather than a weak uniform diffusion of it." (Bishop Gore.)

November 3

READ Colossians 4.

Facts to be noted:

1. The members of the Church are brethren.
2. Masters must accord their servants just and kind treatment.

THE teachings of Christianity, as exemplified in the life of the primitive Church, effected a vast change in the attitude which was maintained to the lower classes, and especially the slave class. It must be remembered that, in any contemporary community in the Graeco-Roman world, this class was in the predominance. Even the greatest of the moral thinkers of that world scarcely gave to the slave a personal significance. He was thought of as being less than a man; his value was simply the value of the work he rendered. Legally he was at the absolute disposal of his master, and the law gave him scant protection from even the grossest injury. Christianity taught that the slave, as well as the free man, was the object of Christ's redeeming work. The slave, like his master, could become the child of God. The time was not yet ripe for the Church to insist upon the abolition of slavery, and many within it did not yet perceive its necessity, but the Church did require that the slave be treated with kindness and consideration. The Christian slave had the right to be dealt with as a Christian brother.

November 4

READ Philemon.

Facts to be noted:

1. St. Paul returns a runaway slave to his master.
2. He asks for him generous treatment.

THE Epistle to Philemon is one of the most graceful letters which has ever been written. The Apostle has persuaded a runaway slave, Onesimus, to return to his master, and he asks that his master will receive him with kindness and forgiveness, no longer as a servant, but as a brother beloved. Here and there we may suppose that a master would have taken a slave into confidence, and treated him with the kindness and consideration that his character and ability justified, for among the slaves were educated and refined men; but such a relationship would have been exceptional, and would have been the result of personal arrangement. St. Paul lays down a principle in the matter. The Christian slave has become, to his Christian master, a brother. How strongly, for instance, that thought would have been driven home by the participation of master and slave in the Lord's Supper. For the first time, they, who represented such a wide difference in social status, in oppor-

tunity, and in position before the law, would meet, as they knelt together, as equals in personal worth, since both were, without distinction, sons in the eyes of God.

November 5

READ Ephesians 1:1-15.

Facts to be noted:

1. God has gathered all men into one body in Christ.
2. He has revealed His purpose to make us sons of God.

WE sometimes wonder whether it will ever be possible to heal those divisions in society which are created by differences of wealth, education, and culture. We find that they have always existed, and the facts seem to refute the possibility of a universal brotherhood. The distinctions between class and class will not be healed by the relinquishment of the values of culture and learning, on the one hand, for that would be to make life cheap and commonplace. The ideal society must be built upon the best that life creates. On the other hand, the cause of brotherhood is not advanced by the mere assertion of the right of men to social equality with the best men, when there is nothing to substantiate the claim. Social equality may be claimed, but it will not be a fact. Christianity offers the solution. Society must become the brotherhood of the sons of God. The only right that men claim to be a part of it is that, whether they be rich or poor, learned or unlearned, men are living the moral and spiritual life of God's sons. If they are, whoever they may be, they are joined together by common ideals, purposes, and actions which make the distinctions of ordinary social life insignificant.

November 6

READ Ephesians 1:15-end.

Facts to be noted:

1. God has called us to a new inheritance.
2. He has given us new riches in Christ.

WE ARE constantly struck by the fact that people, whose life is poorer in the advantages of wealth and education than our own, possess inner resources which we lack. They have the riches of faith, serenity, and hopefulness. Particularly so is this the case of those who have found Christ and are living by Him. We are dependent for our happiness upon the things with which we are surrounded; our moods quickly reflect every change of our environment; while they have the secret of calm and happiness within. If we yield our lives to Christ, He does enrich them. He gives us new motives for living; He quickens our power of appreciation; He gives us new standards of judgment; He discovers for us new values and beauties in commonplace things; He teaches us to recreate our environment rather than to be created by it. That is what St. Paul found. To face life in company with Christ is to find that we have a new assurance and sense of power in dealing with its situations. Today, when the external world is growing richer in the manifold variety of its achievements, when accomplishment after accomplishment follows in the realm of material development, we must keep pace in the growth of the inner life. It is just here that our age is poor. We are weak in idealism, weak in faith, weak in contentment. We need new spiritual life; we need the true riches of Christ.

November 7

READ Ephesians 2:1-11.

Facts to be noted:

1. Christ leads us from nature to grace.
2. He has raised us to heavenly things in Christ.

WE LIVE in two worlds, the outer world of sense, of sight and sound, and the inner world of spiritual things. These worlds are not opposed; they are complementary. We are not really living, unless we live in both, but the material world, with its stronger sensible appeal, claims us

(Continued on page 12)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been reading *South Indian Hours*, studies of life and history in the Madras Presidency, by Oswald J. Couldrey, sometime principal of the Rajahmundry College. It is a delightful book, full of fresh new things and of eager appreciation; and I feel quite as if I had been taken on a personally conducted tour through all that region. But what a pity it is that, in the desire to be strictly fair, certain authors should lean so far backward as to lose their balance! When the writer treats of Hinduism as it appears throughout the southern part of India, he seems to avoid all the darker side altogether, e.g., child-marriage is spoken of as an innocent, perhaps a laudable custom; but the horrible aspect of "dedication" which Miss Carmichael has portrayed so tellingly in *Lotus-Buds*, he glosses over entirely. "Idolatry" (in quotation-mark) is merely symbolism, perhaps a little exaggerated; the sacred cow really ought to be revered and Christianity must remember to make no claims to be a universal religion when in the presence of Hinduism!

The same spirit in a more aggravated form, appears in the romances of Talbot Munday dealing with modern India. Missionaries are made matter of scorn and bitter ridicule; their work is absurdly unjustified—except for its philanthropic aspects, which, of course, have nothing to do with Religion; Intelligent Englishmen are those who sympathize with native superstitions and deplore any Christian influence upon Hindu society. Nay, they are ready to believe all the fables of Hindustan from remotest antiquity down to Mrs. Blavatsky's days, and to talk of "the Masters" with as much assurance as any Theosophist of them all. It is piteous.

ANOTHER EXTRAORDINARILY interesting book of recent issue is *The Warning of the Middle Ages*, by Professor Huizinga, of the University of Leyden. There is a certain type of mind which lumps everything "medieval" together as to be admired and praised indiscriminately. For such, this is wholesome medicine; the learned author gathers together characteristic teachings, religious, social, aesthetic, which are distinctive of the later Middle Ages, but which are repugnant alike to the simplicity of earlier times and to the "sophistication" of our own. It is not an unrelieved picture; and some things shine out. But the reader is likely to say, at the end, "Thank God, I live nowadays!"

I READ with mingled feelings of the reception of "a minister and his whole congregation" into "The Holy Catholic Church of the Apostles" at New Orleans. The services lasted from 10 A.M., to 10 P.M., which is not surprising, since we learn:

"The usual acts of Holy Baptism and Holy Confirmation were made by Bishop Hunter, who then ordained Father Brown as a Cleric, then to the Minor Orders, then to the Sub-Dioconate, the Dioconate and the Priesthood."

Nothing is said of the number of persons involved. One is reminded of the reception into another Communion of a certain priest, concerning whom it was reported: "The Society went up two and two to be received"—the Society consisting of the superior *solus*. But numbers don't count!

A SOUTHERN correspondent sends this item:

"A good story is being told on one of the clergy of East Carolina. When on a train recently, he went into a coach filled with roistering young blades on their way to a seaside resort. He did not have on his clericals, but was not taken aback when he was boisterously offered a cigarette. When a drink was pressed on him, however, he accepted the liquor and then poured it on the floor. Taking as his text, the Evil of Drink, he preached a sermon to the young men that they will not soon forget, according to their own confession. At the conclusion of his extempore sermon he made his audience bow their heads in prayer."

THIS LITTLE VERSE from a Roman Catholic contemporary is suggestive of that child, who, saying his prayers in June, ended: "Good-bye, God, we're going into the country":

"PUZZLED

"Does God go home in the summer time?"

A little girl asked one day;

"They've closed our church since the first of June,
And the minister's gone away.

"I can't understand why God should leave

Just because of the summer heat,

When He stays all the year, the Catholics say,

In their church across the street."

AFTER THAT, this essay on poets, by an East Indian school-boy, seems almost commonplace:

"It is quite sure that poets are generally mad. They never allow their minds to be cool. Whenever they see a good thing, they then and there become ready to compose a poetry about it. Even when they go for a walk they never let their minds get fresh air. They by making poetry good, wish to make men believe false facts true. By constant thinking they make their minds heated and so they at last become mad. Poetry is a good thing, but poets should not engage themselves in composing them always. Now and then they should allow their minds to be free from thoughts so that they can be cool and take fresh air."

BUT THE English school-girl's essay on Man makes up:

"Man is what woman has to marry. He drinks, smokes, swears, and never goes to church. Both spring from apes, but woman sprang the farthest."

I CAME ACROSS this bright gem the other day in a reprint of *The New England Courant*, of which "B. Franklin" was the editor and publisher, *act*. XVII:

"Boston, Feb. 11, 1723

"Last Week the Reverend Mr. Orum, Minister of the Episcopal Church at Bristol, came from thence with a Petition from Twelve of his Hearers, (who are imprisoned for Refusing to pay Rates to the Presbyterian Minister of Bristol) to the Lieut. Governour, who, with the Advice of the Council, promis'd Mr. Orum to use his Interest for their Relief at the Next Meeting of the General Assembly, the Men being imprison'd by Vertue of the Laws of the Province."

FROM AUSTRALIA comes this gem:

"A little boy, who was being questioned by a diocesan inspector of religious instruction about our Lord's answer to the Pharisees and the Herodians as to the lawfulness of paying taxes to the Roman Government, told the story thus: 'He asked them to show Him a penny, and when they gave it to Him He said, Whose miserable subscription is this?'

FROM NEW MEXICO comes a peculiarly happy Church notice: "Sunday morning the pastor's theme will be 'Noise.' The choir will render a special."

I WONDER who wrote this. Any one who has seen Wiscasset will appreciate it:

SUBJUNCTIVE

[From the New York Tribune]

Suppose Marie Antoinette had come to Wiscasset,
Escaped from Paris, escaped from violence, escaped from fear,
Would she have lived soberly and quietly,
Talking to the women in the square white house here?

Where they saw gray water, she would have seen steel flashing,
Where they saw autumn leaves, blood she would have seen.
Where the Wiscasset eyes found only moving green.
The shivering white birches would have seemed like frightened ladies,

And when she saw the women go out into the barnyards
Then she would have felt her tired heart fail,
Remembering the Trianon and a dress of flowered satin,
And herself going milking with a silver milking-pail.

Experiences of a Parochial Visitor

By Eleanor Churchill

A LITTLE lady, seventy-five years old, who, a few years ago, had her own beautiful home and five servants, through the dishonest speculations of a trusted friend of her dead husband, was left penniless, with the exception of thirty dollars a month. After hunting for four days, we found a room in a basement for seven dollars a week, with the privilege of washing her face at the sink in the kitchen! But the dear lady is nicely settled there, putting up with all the inconveniences like the true sport she is. "It is high time that I learned how the other half live, and think how providential it is that I am sure of money enough to pay my rent." When I asked her where her food was coming from, she said: "Oh, I eat very little, and I will soon find something I can do." I am sorry to say that a call made a few days later found the old lady somewhat depressed. On inquiry I found that her landlady's husband had imbibed too freely in questionable liquor and became unduly hilarious, so that my friend could not sleep. On telling her landlady that she would be obliged to move, as she could not stand the noise and the language used, her listener said with an air of settling it off hand: "Oh, don't go; he only goes off once a week and you can stuff cotton in your ears."

Fewer men than women come to us, but we had one most interesting old gentleman. A graduate of a university, he had squandered a fortune so large that we listened to his story in amazement. He made us feel that it was a great privilege to help him. He fully realized that his present plight was entirely his own fault. He wanted me to write to an old friend to whom, years before, he had given a large sum of money, which by wise investment had returned him a pretty fortune. In dictating the letter—I had forgotten to explain that the poor fellow's hands were so badly crippled with rheumatism that he could not hold a pen—he simply stated that he had decided to enter a Home "for poor old derelicts like me," and would the friend of auld lang syne furnish the needed capital?

The bread upon the waters so recklessly thrown out came back to the old man in a nice fat loaf, and he is now comfortably fixed for life. The last time I saw him he was surrounded by a group of men listening to his tales of past magnificent debaucheries, and I thought what a comfort a person's tongue is to them when everything else is gone—our memories voiced, that power, at least, most of us have.

TEARS and laughter! One warm morning last summer a message I could not understand came over the 'phone. The best I could make of it was for me to come to a house in the nineties, and that the one giving the message was in a hurry. I went, and there, on the pavement, in front of a very respectable looking house, was an ancient hair trunk and, sitting on the trunk, in dejected attitude, was a battered-looking old woman. Her son-in-law, caretaker of the house during the owner's absence, to prove that he was a man, and not to be bossed even by his government, had indulged unduly and, on returning home, showed his liking for his mother-in-law by kicking her trunk into the street and, when she tried to tell him what she thought of such actions, he gave her a black eye for remembrance, and insisted rather forcibly that she follow her trunk. Where were the police? One could hardly expect a small affair like that to disturb them when they had such weighty matters as thefts, robberies, and murders to attend to, and you might naturally ask where was the daughter. But, after seeing her once, you would understand. Her mother described her as "a spineless worm." "I don't know how she happened to be a child of mine." But, to give the woman credit, she did telephone to me about her mother, and that must have taken some courage.

We sent the old woman to a summer home to help the cook, and she kept the other servants in good spirits all summer telling of her experiences with her erratic son-in-law.

When the time came to close the home in the country, we

found a place in the city where the old woman could help a "janitor lady." She appeared delighted with her new quarters and we thought gleefully: "That problem's solved," only to be 'phoned in a few days to "please come as soon as possible."

We found an irate janitress, who told a curious story. The night before, the helper had taken her landlady severely to task for keeping two men boarders, and she had challenged her to show her marriage lines, voicing unbelief in her having any.

"Did she suppose I carried my weddin' certificate in my apron pocket? The insultin' thing, she's nothin' but a cheap skate, anyway, and I'm well rid of her."

The old woman had gone back to her son-in-law's home. She probably missed the excitement of an occasional beating.

Necessarily we could not avoid some dreadful snags. Of these I can mention only two, one of a girl of sixteen, motherless, the idol of a too strict father. We were notified that she was missing. Not a word had been left by which we could trace her, and the neighbors, who are usually so quick to know of our affairs, had suspected nothing. It was over four months before we found her in a little hamlet in Massachusetts, deserted and about to become a mother. Incredible as it may seem, her lover was a married man with three children.

The other case hardly bears recounting. A child of thirteen, with lovely golden hair and blue eyes, was arrested late one night in one of our parks. The two sailor boys with her got away. We were haled to court the next morning to speak for the child, who belonged to our Sunday school. The judge, with great clemency, sent her to a good home in the country, where she will have a chance to become a real woman. Her mother, a foreigner, said she thought we were making a great fuss over nothing, and she wanted the girl home to look after the younger children. But the Court decided differently.

TO TURN to a pleasanter side. A member of our parish, a lady who was something of an artist, had been under treatment at one of the hospitals. The doctors had pronounced her ailments incurable and said she must be removed—hospitals are not for convalescents or incurables, as we all know, but there are times when we wish they were not obliged to oust one patient to make room for another. The most difficult thing to accomplish in this big city is to find a vacancy in any of the homes. I wish I had as many dollars in my always depleted pocketbook as times I have been told by the heads of institutions: "Am very sorry, madam, but we have a two years' waiting list." If I had, I would have almost money enough to build a home for the poor afflicted who have no home of their own.

The question this time was where could the poor lady go. She had no money, no family, and no well-to-do friends; but she had an indomitable spirit and a most beautiful faith that she would be cared for. Her reward, from a most unexpected source, one of which we would never have thought, was most opportune. An old-time friend came to the hospital to see her and said at once on hearing of our predicament: "I will gladly take her home with me until such time as you can find a better place for her." Poor herself, and living in cramped quarters, with a large family dependent upon her, nothing was too much trouble to take for her invalid friend, and it was almost two years before we could place her in a permanent home. Truly, of such are the Kingdom of Heaven. It is the knowledge that there are many of these unselfish souls in the world that makes it possible to continue this work.

THE IMPLICATION that miracles are lawless and capricious may not rightly be granted. They are, on the contrary, "signs" of the higher laws of progress, revealing themselves as exceptions to the usual course of physical phenomena, but fitting into the wider march of events by which nature and all things are governed.—HALL, *Introduction to Dogmatic Theology*.

Thanksgiving for a Great Parish

A Sermon Preached at the Service Commemorating the One Hundredth Anniversary of Saint Paul's Church, Syracuse, N. Y., Sunday, October 26, 1924

By the Rt. Rev. Charles Lewis Slattery, D.D.,

Bishop Coadjutor of Massachusetts

I thank my God upon every remembrance of you.—Philippians 1:3.

OF ALL the parishes which Saint Paul founded in the Mediterranean world, he loved best the parish at Philippi. His short letter to it, which has come down to us, reveals the definite reasons why it won his respect and affection. I suppose the parishioners were few and poor, but they were banded together in such a wonderful way that they were to Saint Paul a great parish.

I wish this morning to apply his appreciation of this Philippian Church to the life of great parishes here in America, and especially to this parish which bears the name of Saint Paul, and which today is keeping its one hundredth anniversary. As Saint Paul said of his Macedonian friends, so I am sure the leaders of the Church in this part of the world are saying of you, "I thank my God upon every remembrance of you."

Before I begin to select certain words from Saint Paul's praise of the Church at Philippi, I wish to enter a protest against a certain tendency in the Church today. There is in some places a cry against parochialism. Sometimes it is justified by the selfishness of a parish here or there. But often it is only a foolish effort so far to centralize the work of a diocese, or of the whole Church, as to weaken many strong parishes and to kill others outright. If a Cathedral in a community, for example, enfeebles the strongest parish churches of a diocese, and then absorbs money which might otherwise be given to the upbuilding of weak parishes that they too may become strong, then that diocese is deliberately sapping its own life, blighting its own future. I plead today for all vigorous parishes, that they be maintained in their utmost power, and then I plead that the number of such centres of strength be increased, so that the Light with which Christ gives joy to the world may shine in all places with clear and abundant radiance.

Now I ask you to think why you may give thanks for the first century of the life of this strong parish and why you may confidently pray for a continuance of its influence in the city, in this diocese, and throughout the Church. To this end I turn to Saint Paul's description of his Philippian parish as we find it incidentally in his letter.

I

THE first cause for thanksgiving which Saint Paul mentions is "the fellowship in the gospel." This his Philippian parishioners had shown from the beginning. Evidently the Church in Philippi was like a family. It was like that first Church in Jerusalem, when "all that believed were together, and had all things common." It was the successful example of what genius vainly attempted in Plato's *Republic*, More's *Utopia*, and Brook Farm in our own New England.

I know of great parishes today where there is the same "fellowship in the gospel." There is the same united, unselfish family spirit, building the members into one body in Christ. That is never a great parish where all are equally prosperous. There must be some who are poor; some who have gone astray; some who have been, in one way or another, unfortunate. Many a parish which seems to be only an exclusive section of successful people, is discovered, upon close examination, to be made up of all sorts and conditions of men. The people who have any sense of need have come for help, and they have found the marvellous spirit of fellowship. They are absorbed into that fellowship. They are lifted up. They are part of a great parish, and catch its inspiration. But they not only receive inspiration; they give it.

I remember well the testimony of a fine woman who in her youth devoted herself to the young girls of the East Side chapel belonging to her parish church. The years had passed.

She told me that those friends made in youth had never let her go. They still came to her with all their joys and sorrows, their problems and their dreams. And, she said, she counted them the best friends she had in the world. To the stranger, they seemed in a quite different stratum of life from hers. To those who deeply knew that parish, they seemed altogether one with her in "the fellowship of the gospel." She would have protested that what she gave to them, in the fulness of her prosperity and culture, was as a fragment compared with what they gave to her, in their courage, in their patience, in their steady growth towards most beautiful victories.

Some one will say, this is only a parochial "fellowship in the gospel": why not make it world-wide? One becomes very weary with the people who aspire to accomplish wholesale reform, and despise every reform which comes up out the smaller unit. As it is sound family life which will create a sound life in the whole nation, so it is a life of fellowship in the parish which will create a sense of gracious fellowship in the whole Church.

There, then, is the first mark of a great parish: fellowship. The great parish shows forth in its life, day by day, and Sunday by Sunday, "the fellowship in the gospel." It is the vision of the loving Christ come true in one definite place. It is the pledge and the promise of what may be in all the world when all the world surrenders to Him.

II

THE second cause which Saint Paul finds for thanksgiving in his Philippian parishioners is that they are "filled with the fruits of righteousness." It is the test which our Saviour had set long before, for trees and for men, "By their fruits ye shall know them." As Saint Paul goes on with his letter he enumerates some of the fruits which he has discovered in his dear friends of Philippi. This enumeration is sometimes in the form of exhortation, but the calmness of the appeal (quite different from the scoring of his Corinthian Parish) is the indication that already the fruits are maturing. He is but giving encouragement with his praise.

1. The first of the fruits is humility. "Let nothing," he says, "be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself."

Here we find one of the fruits of a great modern parish. We see it in the praise which is freely given by some parishioners to others. There is pride throughout the parish because this or that member has done a high public service, inspired thereto by the devotion to God and duty won in the Church. There is frank rejoicing in this or that family which through several generations has borne a noble responsibility in the life of the community: the traditions of the parish have fostered this marked degree of service. The stranger entering the church of a Sunday morning feels instantly the attitude of the old parishioners towards newcomers and chance visitors. As he enters, the junior warden, entering at the same moment, asks him to sit with him in his pew. The service that morning happens to be the Holy Communion. He notices that the vestrymen are the last to go to the Communion rail. Once he had the impression that this was a conservative, selfish, complacent congregation: he comes away feeling that he has been among people who, in all simplicity, esteem others better than themselves. No wonder people like to go to that church. Christ, who knelt to wash His disciples' feet, is surely present among His own, inspiring them to a lowliness of mind which is part of His loving Spirit.

I remember a certain city church in which, one Thanksgiving morning, a lady invited several women who were standing at the door to fill her pew. At the close of the service the woman who sat next to her turned and said: "I think I must

speak to you. I am alone in New York, and this morning I was altogether desolate. But your kindness has made this really Thanksgiving-day for me." That was a characteristic incident in a great parish, where, in lowliness of mind, each esteemed other better than himself.

2. Another of the "fruits" which Saint Paul found in his great parish at Philippi is generosity. Of his parishes in Macedonia, at his departure, they only gave to him. Because his love for them was deep he was willing to receive from them. Again and again, he writes, they sent "unto his necessity."

Generosity is one of the fruits of a great parish today. It is a mistake to think that the munificent gifts of large parishes are the result of the giving of the very rich only. Their share is necessarily important, and it is often lavish. But the secret of the generosity of a really great parish is that generosity becomes contagious. Sometimes the largest gift in a special offering will come from one who has cut into principal to make it. And the "widow's mites" are as genuine in our day as in the day of our Saviour. To one who knows intimately the giving of a generous parish there is constant amazement over the proportion which is given by those with narrow incomes who can give at any time only with sacrifice. One is thrilled with the reality of Christian love expressed by material things.

Here I pause to plead against that short-sighted policy which would separate the generosity of a parishioner from his parish. In the effort to break up parochialism, there may come the theory that it is wise to appeal for general causes in the Church, not to parishes, but directly to individuals. Indeed there are sighs that this policy has already begun. It may seem effective for the moment; ultimately, I am sure, it will weaken the giving power of the Church. Make parishes into great centers of generosity—the large gifts of the rich encouraging the less fortunate, and the gifts of the poor, which are made with sacrifice, putting to shame the selfishness of the prosperous—and you will have the best assurance for steady education in joyful generosity throughout the Church. Let the record of the great parish at Philippi inspire the Church of today!

3. Still another of the "fruits" which Saint Paul discovered in his Philippian parish was loyalty. His whole letter vibrates with gratitude for their loyalty to his leadership. "Fulfil ye my joy," he cries. You feel that there can be no end to the joy which such loyalty brings to one who longs to lead the whole world to Christ.

Loyalty is one of the inevitable marks of a great parish today. We need only think of the loyalty of Trinity Church, Boston, to Phillips Brooks; of Grace Church, New York, to William Reed Huntington; of Emmanuel Church, Baltimore, to Doctor Eccleston; of Grace Church, Chicago, to Clinton Locke—not to mention many others—to be assured what loyalty to immediate leadership may mean for a parish, and through the parish to the whole Church.

Nor is this benefit only from leader to people. It is at least as beneficent, in the other direction, from people to leader. Dr. Huntington was wont to say that when he wished to turn to that part of the church most filled with the Divine Presence, he turned to his congregation, for in them he knew that the Holy Spirit was dwelling in all His fulness. What could more eloquently tell what the parish had given to him! They were always fulfilling his joy.

One way of testing preaching, for example, on a Sunday in London, is to go in the morning to some great parish church, and in the afternoon to St. Paul's Cathedral or the Abbey. If the sermons are all of equally high quality, there will be something in the sermon at the parish church which is beyond the good sermons in the churches which do not shelter parishes.

Having tried this experiment, I am convinced that the greatest preaching is in the parish church. When we have discovered the fact, we may ask, Why? I answer, It is because of the loyalty of the people who are listening, not to a stranger, but to their dear friend and pastor. There is a sense of ownership. The good shepherd is among his flock. He calls them by name—not merely formally, but by the understanding of the deep currents of the heart and mind. They are being led into pastures and by still waters, which are their especial need at that time. The sheep look up and are fed. They know the voice of the good shepherd, for they love him, and they know that he loves them.

It is sometimes said that a congregation cannot answer the

words of the preacher. In a parish church, where preacher and congregation are bound together in mutual loyalty, the congregation does reply. In the silence, the preacher feels the response: through God's favor, the faces of the congregation tell the preacher news of God beyond any words he had meant to utter. The sermon is not his only; it is the congregation's too: he and they stand together before God, and the message is from God Himself through all that are in the church that day.

The fruits of righteousness in a parish church make its greatness. They are humility, generosity, loyalty. They are there to be given, in all their richness and glory, to the whole Church and to the world.

THIS thought leads me to the final consideration which I wish to put into this sermon. The parish at Philippi was great, because it spoke to all who touched its life of a greater thing than itself. It reached out into the infinite and the eternal. In his letter, Saint Paul reminded his parishioners in Philippi (to use a translation made by Dr. Moffatt) that they were a colony of heaven. Therefore he bade them rejoice in the Lord; and he exclaims, "Oh, that I may know Him, and the joy of His Resurrection!" The aspiration, the exultation, came out of the relationship which was his with his parishioners. Because they were indeed a colony of heaven he had a vision of the heavenly country, eternal, unbounded.

Let us pray that every great parish may be a colony of heaven. Let the parish church be as honestly and radiantly beautiful as gifts and workmanship can make it. Let the music be as nearly perfect as instruments and voices can render it. Let the reading of the service be as simple and as reverent as earnest training and effort can utter it. Let the preaching be as true and fearless as the human will can accept it from the living God. All these are important; but, all together, these are not enough. There must be something else which is above and beyond; and that is the worship of the heart, whereby each man and woman in the church is consciously trying to draw near to the Father. "The true worshippers shall worship the Father in spirit and in truth." When a man comes into a congregation of real worshippers, wherein is evident love one for another, sympathy, fellowship, charity; wherein every uttered word, said or sung, is but the symbol of a profound reality of praise and prayer within the heart;—then he too bows down before the throne of God. He is suddenly aware that he is in a colony of heaven; he even thinks that heaven itself has been unveiled before his astonished eyes.

Today I come to rejoice with you in the hundred years of your honorable history, and I pray with you that God, of His goodness, will keep you, all down the years, a great parish, an inspiring example of what Christ will do to those who, in the fellowship of the gospel, bring forth the fruits of righteousness. And because you shall be more and more manifestly a colony of heaven, may you do your full share in telling the world, not only by word and gift, but by your corporate life, what is the joy of that heaven which belongs to Him who has bought all men with His love, and who would give to them, in the power of His Resurrection, the complete and inalienable possession of His supreme victory.

ALL SAINTS

O lives reset in immortality,
Death no more dimming Love's reality!
"Mine shall they be," has sealed you for His own,
O sheltered jewels of the Calvary crown!

O souls contented in the hands of God,
Ours still the longing—yours, the great reward:
"Father, I will that these . . . be with Me there";
Ends with His Presence your pilgrimage of prayer!
LILLA VASS SHEPHERD.

A MAN is the part he plays among his fellows. He is not isolated; he cannot be. His life is made up of the relations he bears to others—is made or marred by those relations, guided by them, judged by them, expressed in them. There is nothing else upon which he can spend his spirit—nothing else that we can see. It is by these he gets his spiritual growth; it is by these we see his character revealed, his purpose, and his gifts.

—Woodrow Wilson.

An Allegory for All Souls' Day

By the Rev. William B. Kinkaid

ONCE upon a time there lived a very fortunate boy. He had been born into a family where there was a great deal of love, and where all the members were bound together in a very special way. For they had all been adopted as the children of the King, and their whole life was lived with that high privilege in mind. The father and mother had received a charge from the King to bring their children up for him, and each of the brothers and sisters, having their future in mind, revered each other as children of the King, and helped each other to live as befitted their high calling. And one great help they had: that every now and then the King provided a special dinner for them and came himself and sat with them. He kept his face veiled, it is true, but they knew he was there and his coming helped them always to be faithful to him and to each other.

Now, the King had provided that when they were old enough the children should come to live with him in his palace. But it was necessary, in order that they might be of use to him there, that they should prove themselves worthy; and so he had provided that each one must journey on his own responsibility from his home to the palace, for the King's children must learn by experiencing the hard things as well as the pleasant.

So the time came when the boy—let us call him Theodore—was of age and when he must begin his journey. His mother had fully instructed him and prepared him for the way. She had given him food and dressed him in spotless garments, and she sent him forth with prayer and with confidence. Although she worried about him somewhat, as mothers will, because she knew there were dangers in the way, yet she knew also that if he was faithful he would be all right and that if he should need help, the King had provided for him; and she knew that the joy which was to be his would more than repay for the perils and the troubles of the way, for, when he reached the palace, the King had promised that he would be permitted to see his face and be always in his presence and serve him.

And so Theodore started out with his spotless garments and his shining face and his stout heart, eager to reach the place which he knew was waiting for him. But sometimes the way was hard, and he was discouraged and he almost turned back; and sometimes the way was so pleasant that he loitered along the road and wasted much precious time when he might have been going straight on; and sometimes he stopped to dig shining stones out of the earth which only weighted him down so that he couldn't run so well. Sometimes, too, he followed the wrong advice of others who had got tired of the journey, and wandered off the road into the fields and the woods; and sometimes he saw bright shining lights that seemed to beckon him, and when he followed they led into dreadful swamps from which he had great trouble to escape.

Still, he knew what to do, for his mother had trained him; and when he realized that he had gone wrong, he cried out and one of the King's servants, who had been charged with that special duty, came and helped him once more to the right road; and he helped him wash off the mire and the dirt and he gave him healing ointment to relieve the wounds he had received when the thorns scratched him and the stones bruised as he fell.

But Theodore was only a child and children are wayward and careless. No matter how often he was helped, he always seemed to go wrong again. Even to the end of his journey there was danger that he would not be able to finish it.

BUT he came to the end of the road and then two new fears assailed him. He could see the King's palace shining just a little way ahead; but between him and it there was a very dark place through which he had to go all alone, and he was very frightened. And then he feared that the King would not receive him, for the spotless garments with which he had started were all patched and worn and their whiteness had turned grey in spite of the washing and the mending which had been done so often, and his face showed the scars of the

wounds he had suffered; and he realized, too, that because he had associated with disloyal and barbarous people as he came, he had lost the speech and the manners proper to the court of a King. He was ashamed and afraid to go on.

But then he remembered some of the things he had learned from his mother, some things he had not thought about for a long time. He remembered that he was not to fear the dark passage that led to the King's house, because the King's own son had gone through it himself to make it safe for all the adopted sons who should come after, and had cast out everything that was terrifying and dangerous. And he remembered, too, when he feared the King would cast him out, that the King had loved him enough to adopt him, and that he himself had loved the King at those times when he sat at table with him, and his great fear passed away. His shame remained, but he did not let that stop him, but waiting long enough only to wash his face and receive some sustaining food from a messenger who came to serve him, he shut his eyes and plunged into the darkness—and came through to the other side.

And then he had a wonderful experience. He saw the King. Just for a moment it was, but it was all he could stand. The veil was off the King's face, and that face was more beautiful than he could ever have imagined it. But he could not look on it long, for when he saw the wondrous love shining out of it and the sorrow and the pity, too, he felt as if he were being consumed; and all his shame and sorrow came back and he fell on the ground and hid his face.

But the King had known what condition he would be in, for he had received word from his messengers all through the journey, nay, he himself had seen, all unknown, the failures and falls, the struggles and successes, and had provided a place for him. So the servants raised up Theodore, all trembling and weak and ashamed as he was, and took him to a place the King's love had provided, where he might grow strong once more, where he might be entirely cured of his wounds, where he might learn again the ways of the court, and new garments might be given him.

He had to stay there a long time, for the wounds were deep and took a long time in healing, and he had to forget so much that was wrong and learn all over again the right things he once had known. It was hard and painful many times, but the very pain made him happy, because he felt it was right he should suffer somewhat to make up for his wrongdoing; and, besides, he never forgot that it was all preparing him so that he might once more see that face which he had seen for that wonderful terrible moment, just on this side of the darkness. The greatest pain of all was one that was never absent, the constant longing to see that face and the realization that it was because of his own fault that he was deprived of that privilege throughout this time of waiting.

YET he had a great comfort all through this time. He was not forgotten at home. Every day the King, in his loving thoughtfulness, sent to him messages which had come to him about Theodore from his home. His mother and his brothers and sisters were constantly sending words of love to hearten him and help him on. And they sent, too, petitions to the King to ask that the time of waiting might be shortened as much as possible, and he might be soon admitted into the King's own presence. We are not to think that the King needed the reminders and petitions, or that he would have forgotten Theodore except for them; but it made him glad to know they remembered the boy, for he always wanted his children to show their love one for another. And it cheered Theodore when the King sent the messages to him, for he was almost ashamed to send messages to him himself. And the thing that did him most good was the knowledge that when the King, as in the old days when he was at home, visited the family at meal time, they spoke often of him, and the King promised to remember their son and brother. He always knew when they had done it, for the King sent him word, and also in ways that he could not un-

(Continued on page 13)

THE COMMUNITY WORK OF THE CHURCH OF SAN SALVATORE

THE community work at the Church of San Salvatore, the chapel maintained by the New York Episcopal City Mission Society for the Italian neighborhood on Broome Street, is just entering upon its fall program.

The schedule under the direction of the rector, the Rev. Henry Chiera, will include sewing classes for the girls of the neighborhood, and daily kindergarten every morning with an enrollment of sixty-five little children. This work is in charge of two women instructors from the City Mission staff.

Gymnasium classes, including basket ball, have been well under way now for several weeks with plans for the season's schedule of inter-neighborhood contests.

The opening party and dance for the fall will be a feature of this month's program for the entire community.

The personal work of Fr. Chiera's assistants, Miss Celeste McJilton and Miss Emmelina Trapani, among the families of the neighborhood, will continue this year to bring the sympathetic ministration which the Church has always brought through the City Mission Society's workers, to the foreign-speaking families of the community.

In Miss Trapani's report for September, she lists a few of the cases where, during her morning hours alone, she has been able to help those in difficulty. Her afternoons are given to visiting among families with whom she advises as to problems of living and in whose homes she often conducts short prayers. Some of her notations follow:

SEPTEMBER 11: Mrs. C., who was expecting a niece from Italy, came to secure information as to when the S.S. *Providence* was due. I telephoned to the Fabre Line offices and learned that the steamer would be in the next day. As Mrs. C. was to go to the pier, I took her the next morning to the Customs House, obtained admission tickets to the pier, telephoned again for the time when the steamer would land, and, at two o'clock, went with her to the pier at Thirty-first Street in Brooklyn. After a few formalities with Customs House agents we found the girl, secured her release and took her home. The first news given her by her aunt was that, without the Church worker, things would have gone much harder and have required much longer.

"SEPTEMBER 13: Mrs. D. came to be helped in committing her little daughter, three years old, to some home. The husband is insane, and the mother has no relatives to care for the child while she works. I took her to the office of the Federation Caring for Protestant Children and had her fill in an application.

"SEPTEMBER 15: Mr. S. came for help in committing his son, eleven years old. I referred him to the Leake and Watts Home. Also, Mrs. L. came to have her son assisted in getting a transfer from the Stuyvesant high school to the Evening high school. The boy had been to the principal, but had not been able to secure the transfer. I went with him and we were successful.

"SEPTEMBER 16: Mrs. P. came to get work and also Mr. D. I sent them both the U. S. Employment Bureau. Two other women came in with children for kindergarten.

"SEPTEMBER 17: Mrs. C. wanted information on citizenship papers for herself and husband. Mrs. M. wanted assistance in finding a music teacher for her son, Frank. I telephoned to several music teachers and gave names and addresses to Mrs. M. Mrs. D. brought a child for kindergarten.

"SEPTEMBER 18: Went to the Good Samaritan clinic with Mrs. C. who wanted her eyes examined. Mrs. L. came to get free milk tickets, which we get from the Mayor's Committee for a few poor families.

"Mrs. F. wanted to go with me to her son's continuation class to help him find a job where he could get permission to go to school once a week. We saw the principal and the boy's teacher. They will help him.

"SEPTEMBER 19: Mrs. C. came to know of some special class for her cardiac child. I went with her to Public School 21 to speak for her. Mrs. L. called for help in securing work for her son. I gave her the address of an Employment Bureau. On the next morning, the 20th, I went with Mrs. C. to Bellevue Clinic. A music teacher telephoned about Frank M.

"SEPTEMBER 22: Mrs. G. came for advice on studies for her nephew, a school teacher recently arrived from Italy. I telephoned to Doctor Prazzini and the Rev. Mr. Verdoja to help him. Mrs. C., an old woman, came for coal and financial help.

"SEPTEMBER 23: A certain Mrs. M. called to have a religious talk. She has been in this country only a short time and wanted to see this church and to know the religion taught here."

THE work at San Salvatore under Fr. Chiera has become one of the outstanding pieces of mission work in the city.

The structure itself, one of the loveliest of its type in the city, is well known to older New Yorkers. Work in this community was begun over fifty years ago under the sponsorship

of the Italian Mission Committee, under Bishop Potter, services being conducted in various temporary chapels in Bleecker and Mulberry Streets. In 1900, however, the present church building, designed by the late Stanford White, was erected in Broome Street, the gift of Katherine Lorillard Wolfe and parishioners of Grace Chapel and other uptown groups. The work of San Salvatore has been under the direct administration of the Episcopal City Mission Society since 1888.

The afternoon Sunday School classes for the young Italians were opened again last week at the church, and Fr. Chiera reports a splendid attendance.

DAILY BIBLE STUDIES

(Continued from page 6)

wholly. We take this world for the real world of fact, and the spiritual world grows dim and unsubstantial. We come, perhaps, to deny at last that the spiritual world has reality at all. So might a man become blind to the world of beauty, when, because he has his eyes fixed upon some near task, he loses his sense of the glory of nature. So he might become deaf to the harmonies in music, because he has never turned his ear from the bargainings of the market and the street. So he might become indifferent to truth, because he is ever engrossed by the chatter of the village. It is the work of Jesus Christ to make the spiritual world real for us, and to raise us from complete absorption in the material world, to participation in the heavenly world that lies about us. He tells us that the world in which we ordinarily live is a real, engrossing world, but it is only half of reality. There is the other part, the realm of grace, of spiritual laws and forces, in which we must live, if we are to live wholly.

November 8

READ Ephesians 2:11-end.

Facts to be noted:

1. Christ has reconciled all men to God.
2. He has broken down all divisions between them.

IF WE emphasize in religion the part we ourselves play, if we look upon religion as a service to God which we render, we shall necessarily be divided, for we shall fall into the way of asserting the peculiar merit and value of our own activity. If, with St. Paul, we think of God as making the great movement for man's redemption, and of religion as the expression of what God does for man, we lose the sense of our importance. It becomes enough that we accept God's gifts, and coöperate with His purposes. Take the Jew and Christian in St. Paul's time. The one emphasized his obedience to the Law, the other asserted his freedom of faith. The points of view are as wide apart as the poles. The middle ground, says St. Paul, is the cross. Before it self-assertion dies. Christ has redeemed you with your obedience, me with my faith. Both alike need Christ. We meet in our common need. Both are freely redeemed by Christ. We meet again as recipients of grace and mercy which neither earned. Before the Cross we stand equal. Division and contention are out of place.

THE TEMPLE

Yes, I would build a temple that shall be
A rich and lovely dwelling-place for Thee,
So shall I gather stars and set them there,
Tapers before Thy altar, rich and fair,
With many lights where flowers seem to bloom
Afresh, and spread their incense through the room.
And I shall bind the winds for melody,
And catch the rhythm of the murmuring sea
To sing for Thee; and for my prayer and song
Voices of nations near and far shall throng
The secret recess of that place, and send
Their sobs and cries and joyous notes to blend
In one long peal. And where shall all this be?
Grant that my heart may be this shrine for Thee.

LUCILE WOOD FERGUSON.

IF YOU CANNOT yourself say the Morning and Evening Prayer in church, let me enjoin upon you the habit of saying it (praying it, rather) in private.—*Bishop Paret.*

The Conflict between Science and Religion

By the Rev. H. M. Chittenden

THE writers of articles concerning the hypothetical conflict between science and religion, published in recent issues of THE LIVING CHURCH omitted some facts, that it would be profitable, perhaps, for us all to know, and to remember: and they made some statements, that need correction. Dr. Draper's book, *The Conflict Between Science and Religion*, was read by the writer while a student at the University of Wisconsin, in the early seventies of the last century, and he found the title of the book quite misleading, as it didn't deal with a conflict between science in general and religion in general, but rather with the disagreement between some of the current theories of certain of the physical sciences and some statements in the Sacred Scriptures of the Old and New Testaments of the Holy Bible.

The learned doctor lauded what he was pleased to term the monotheistic religions, especially the cult of Mahomet, and disparaged Christianity. The work was practically a failure; a contemporary critic declaring that the erudite doctor didn't interrupt the flow of his rhetoric long enough to define either religion or science. An abler work of similar nature was *The Warfare of Science*, by Dr. Andrew D. White, President of Cornell University, which was published serially, about the same time, in *The Popular Science Monthly*; but it also failed to make much of an impression. The only science that the Church has ever officially rejected is that described by St. Paul, in his first epistle to St. Timothy, as "Science falsely so-called."

It is inaccurate to make such a statement as, "It is undeniable that the Church has come in conflict with science." See the article by the Rev. Wm. E. Glanville, Ph.D., in THE LIVING CHURCH of June 28th. Some ecclesiastics and some branch of the Church may have been in conflict with some of the facts and theories of the science of the times; but no ecumenical council of the Church has ever made any pronouncement upon theories of the natural sciences: neither has the Church ever declared that the Hebrew word *yom* in Genesis means a day of twenty-four hours only, for it is used in the Old Testament for both long and short periods of time.

The writer had the privilege and the pleasure of reading the whole of the great controversy between the defenders of the Faith and its assailants, which was published in *The Contemporary Review*, and in *The Fortnightly Magazine*, in which Dr. Wace, then Dean of Westminster, was the unconquered champion of Christianity, and Prof. Huxley, his chief opponent. Dr. Wace drove Prof. Huxley to the wall, metaphorically, so that he appealed to the writer's favorite scientist, grand old Dr. J. D. Dana, of Yale, the greatest living geologist, who decided against him in the matter of the Mosaic cosmogony; declaring that, as science then understood it, no one could give a better description of the creation of the universe, than Moses had given in Genesis. Dr. Dana's reply to Prof. Huxley was published in *The Popular Science Monthly*, and can be read by any one desiring to do so in the bound volumes of that magazine.

THE mighty mind of Gladstone revealed to us the "Impregnable Rock of Holy Scripture": and he was confirmed and sustained in his conclusions, from the point-of-view of the Higher Criticism, by that great and pious scholar, Dr. Orr, in his monumental work, *The Problem of the Old Testament*. The most serious assault upon the Christian Faith, from the point of view of physical science, was delivered by Prof. Romanes in his essay, *A Candid Examination of Theism*. Romanes had one of the most brilliant minds that the race has ever produced; being more logical than Darwin, Huxley, or any other member of that group of agnostic scientists, of which he and they were members; he being not only a first class naturalist, but also a great psychologist, and a profound philosopher as well. His investigations and study convinced himself that the position he had taken in *A Candid Examination of Theism* was untenable, and could not be successfully maintained; and he was occupied with the

preparation of a work, refuting his own arguments against the Christian religion, and showing the reasonableness of Christianity from the point of view of a pure agnostic, at the time of his death.

As long as Evolution, as a scientific theory, began practically with nothing and ended in nothing, any one was well warranted in rejecting it: but when Evolutionists accepted an intelligent and adequate First Cause, as did Alfred Russell Wallace, codiscoverer of Evolution with Darwin, who declared that "the Universe is unthinkable without a supreme mind"; then Christians could consistently accept it, provided that it had been established by induction from a sufficient number of classified facts. There has always been disagreement among Evolutionists, as to which is the more important factor in the evolutionary process, heredity or environment. Herbert Spencer earnestly contended for the superior influence of heredity, in a sharp controversy with certain other evolutionists. It seems that Sir Oliver Lodge, one of the greatest of living scientists, has become convinced of the certainty of life after death; so the latest scientific theory confirms that article of the Christian faith, expressed in the creeds of the Church as "The life of the world to come."

THE great fact in the history of our world is the Incarnation of the Son of God, "who was conceived by the Holy Ghost, Born of the Virgin Mary"; facts of the Gospel history, rejected and controverted by some men who have taken the obligations and vows of Holy Orders; but Dr. Orr has as successfully contended for that article of "The faith once delivered to the saints," as he did for the authenticity and credibility of the Old Testament Scriptures, in his masterpiece, *The Problem of The Old Testament*. Any one who has read *The Unseen Universe*, by Stewart and Tait, Romanes' *Thoughts on Religion*, and Dr. Orr's two works, *The Problem of the Old Testament* and *Modernism and the Virgin Birth*, will hardly be disturbed by these recent clamors for changes in the interpretation of certain articles of the Church's Creeds, and of the Scriptures of the Old and New Testaments.

The writer is not worrying over recent strictures upon the Church's interpretation of her Creeds: nor over the attacks made from time to time upon the authenticity and credibility of the Holy Scriptures: but he is in a state of uncertainty as to what he can rationally accept as established facts of physical science. As a student, he was taught that the atom is indivisible, indestructible, and eternal; that La Place's Nebular Hypothesis had been mathematically demonstrated by that great genius, and that Newton's theory of gravity had been established by the marvellous mathematics of that greatest of all the geniuses of modern times. Now we know that the atom is composite. Dr. See and Prof. Chamberlain claim that they have overthrown LaPlace's Nebular Hypothesis: and Prof. Einstein declares that later discovered facts compel us to reject, or at least radically to modify, the Newtonian theory of gravity.

As yet, science has not given us a single reason why we should not hold fast the faith of our Lord Jesus Christ, "The same yesterday, today, and forever."

AN ALLEGORY FOR ALL SOULS' DAY

(Continued from page 11)

derstand he felt himself growing stronger and cleaner and more near the King whenever that had happened.

It would have been lonely, there in the place of cleansing, without the messages and help from home; but with them, although the time was long, Theodore was able to bear it in peaceful patience, until the time came when he was ready, and the King's messenger came to conduct him to the palace, where, because he was washed and made white, he was permitted to stand before the throne and serve the King.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

OUR PROBLEM IN MEXICO

To the Editor of *The Living Church*:

I HAVE JUST READ AN Associated Press despatch which, under the caption "Religion like bootlegging," attributes the following statement to "Bishop George King" (evidently a misprint) of Texas:

"If we were to invade Mexico now, we should be no better than a border line bootlegger of liquor, for we should be bootlegging religion in prohibited territory."

The trouble is that we have already invaded Mexico. Over a year ago I was asked to give up my work in the States and take charge of the mission here. We have the Hooker school in the City under the direction of Deaconess Newell and her staff of American teachers; Christ Church Cathedral with its Dean, an Englishman; and Archdeacon Watson, an American, who has charge of the Mexican work in the City. In addition to our work there is a union church and theological seminary with American faculty, and the recently elected Methodist bishop has just taken up his residence in the City. In Pachuca the Methodists have a large school for boys and another for girls with American teachers; in all I believe they have about fifty foreign workers, while the Presbyterians have even more, and their work is not carried on in any clandestine way. Sunday services are regularly advertised and other Church notices are carried by the press from time to time, and I have been unable to find a single case in which the Government has interfered with the workers so long as they have not abused the privilege allowed them.

It is reported that some mention was made of appointing a bishop for the work among the foreigners, but, according to the Church's stand, we have no more right to minister to foreigners than the British government has to ship liquor to its subjects in the United States. My confirmation class, which has been waiting for over twelve months for the bishop, must now wait another eighteen, for it would be just as iniquitous and immoral for the Church to appoint a bishop in the States to have charge of its illicit traffic in Mexico, and to send him across the line to bootleg the rite of confirmation, and then run back to shelter to the United States, as it would be to have him in residence.

It is such a pity that the people who live here and know conditions first hand, and who, without a single exception that I know of, have been longing for the coming of a bishop, should have no voice in a matter of such importance, while forty-three men, and I don't mean this disrespectfully, who have shown by their action that they know as much about conditions in Mexico as I do about those at the South Pole, should condemn the Church to another year of languishing in Mexico, while all other religious bodies are forging ahead.

It seems to me that if, instead of standing behind us in our work, the Church is going to class our efforts with those of a border line bootlegger of liquor, the only honest thing to do is to recall those she has sent down here. If no bishop was elected because the Mexican constitution forbids foreigners to engage in religious or educational work, on what grounds can the Church at home ask us to remain?

St. George's Church,
Pachuca, Mexico,

H. O. NASH,
Missionary in charge.

DO WE REALLY BELIEVE IN PRAYER?

To the Editor of *The Living Church*:

THEORETICALLY, AS CHRISTIANS, of course we believe in prayer; as part of public worship, no doubt; and on special occasions, in emergencies and "crises," surely—after all other means have failed!

But do we really believe that spiritual forces are supreme, are as real as physical forces, as real as material agencies, as necessary as "doing something"? Have we yet reached that point where we can see that, after all, the most we can do for others is to pray for them? Do we really enjoy private prayer as much as, say, public worship where there are crowds, music, and nothing else to do? Do we consider prayer is really as much work as what we usually call "Christian work"? Do we

feel that to pray for others is to do something definite, efficacious, availing for them (in union with our Lord's all-powerful, never-ceasing intercession—our hand in His, the Mediator)?

How many would consider it a real work of importance to have some one praying for us regularly, definitely, perseveringly?—and would be willing to help maintain a prayer chapel for this purpose only (not as a side issue), bearing witness to an unbelieving world to the reality and power of prayer?

If there are any such who read this, will they send their names and needs to the undersigned?

Manhattan, Kan.

GUY D. CHRISTIAN.

THE RESERVED SACRAMENT

To the Editor of *The Living Church*:

M^{R. QUINTER KEPHART} asks several questions in his letter of October 18th, and doubtless desires the answers.

1. "After all, what is this pro-Roman noise about?"

It is about the objections which people in the Anglican Communion make to the "left wing" of the Anglo-Catholic group, when members of that wing put forward in practice the answer to Mr. Kephart's second question. The noise is all made by the objectors, who ordinarily quiet down when they impartially enquire what it is they are objecting to and find out.

2. "Does Rome have anything—the least thing—to offer that we stand in need of, or that would make us more Catholic?"

Yes. Several things. These are:

A uniformity, which may be described as superficial or otherwise, but which serves various good purposes, and which we notoriously lack. Among these purposes is the corporate consciousness of Roman Catholics that they are Catholics. The ability of one priest going into a church where he has never been before and being able to say Mass without fuss, or an interview with the priest of that church as to how he does it!

A Mass which was not all but ruined by anyone like Cranmer. This Mass contains a valid consecration (which we also possess), a distinctly-stated sacrificial element, and invocation of saints. The Roman Mass is also intelligible liturgically, free from ambiguities, "reformed," and not amenable to the treatment which is known as "preaching the Mass," a treatment common in the Anglican Communion and which interrupts the desirable devotions of the people.

The Patriarch of the West at its head. The only way the members of the "left wing," or any other Anglican, can get under him is to perform an act stultifying themselves, i. e., individual defection and joining the Church of Rome. This course is more severely, because more intelligently, deprecated by members of the "left wing" than by any other group of Anglicans. The "left wing," however, recognize honestly, because they have thought the matter through, that any system of Unity is absurd without the Patriarch of the West. The Eastern Orthodox recognize the same fact. That we Anglicans are separated from him is one of their stock grounds for demur when complete mutual recognition is suggested as between Anglicans and themselves, although they are not under him themselves. So long as the papacy keeps up its pretences to what are commonly described as the Papal Claims, no decent Anglican can do more than pray and work towards the end that the papacy will abandon such bars to unity, with the papacy included. It is true that Roman Catholics pay the price for having their proper Patriarch at their head, but they have him and Anglicans have not, although they pray (usually without much intelligence, and vaguely) for "Church Unity."

A reformed Church. It appears that many Anglicans do not know anything about the Council of Trent, nor that they are ordinarily objecting to the "Rome" of the early Sixteenth Century rather than to the "Rome" of the past three centuries and the "Rome" of today.

A respect for the Anglo-Catholic. This is chiefly apparent on the Continent of Europe, notably absent among Roman Catholics in England, who are, broadly speaking, extremely

petty-minded, and, somewhat less disagreeably expressed than in England, here in the United States. Such respect for Anglo-Catholics among Anglicans in general might do something towards furthering that internal reform in Anglicanism which has progressed so much more rapidly in England than here, and which I am sure Mr. Kephart would join me in desiring here.

3. "Who can witness such loyalty and not be fired with burning zeal?"

One asks—it is called "in the American fashion," I think—loyalty to what? Also, is it not well to have one's zeal intelligent as well as burning? Of course, Mr. Kephart may be referring to the "papal claims" and to the *curia* when he refers to autocracy. Such reference would be just, and it is well to remember that what the "left wing" seeks is neither an "imitation" of Roman ways nor the restoration of any kind of autocracy, curial, presbyterial, aristocratic, or otherwise.

It is good to have a layman speak well of our leaders. Mr. Kephart's choice of Dr. van Allen, Fr. Robertson, and Fr. Hall demonstrates to the reading public that Mr. Kephart is neither a "Low Churchman" nor a Modernist. I wondered when I saw his name, and started reading his letter, if he would not say something good about Fr. Robertson. I should like to go off on a by-path of praise unstinted for this splendid priest, who, like Dr. van Allen, is my tried and good friend. Fr. Robertson is a true hero of the Faith, which he has set forward in the South by his practice, as Dr. van Allen has set it forth throughout the Anglican world by the power of his magnificent intellect. I have likewise always admired Fr. Hall although differing from him in his conception of the Anglican *terminus ad quem*.

What I imagine all three of these priests, myself, and Mr. Kephart desire in common is the conversion of the world to Catholicism rather than to Episcopalianism. It was, I think, Fr. Robertson, my good friend as well as Mr. Kephart's, who converted Mr. Kephart. It was Fr. Robertson too, who gave a great impetus to the Catholic Faith in the South by his uncompromising conduct of his Chattanooga parish. Part of that conduct was the introduction of Benediction, for the first time in any Southern parish if I am correctly informed. Fr. Robertson did not derive this devotion from any Anglican source, as I think Mr. Kephart must admit. This is one item which Anglicanism, as represented by Christ Church, Chattanooga, did take over from Rome, where it was devised since the general period of the Reformation, and which, in the practice of the splendid priest whom Mr. Kephart rightly reveres, illustrates the futility of his main contention.

It seems again and again necessary to point out to people who, like Mr. Kephart, are not only content with, but actually self-congratulatory about the *status quo* of Anglicanism (or, as in his case, with the Episcopal Church), that loyalty, to exist, must have an objective. If this objective is Anglicanism *as it is*, with all its many faults, then it has to be further pointed out that if Keble and his associates who started the Catholic Revival had been similarly content with the Anglican *status quo* of their day, then there would have been no Catholic Revival. If that had been the case, then Mr. Kephart and the rest of us would today be obliged to choose between being Catholics, in "Rome," or Protestants, in what Mr. Kephart calls "the Church of our forefathers."

There are many Anglicans who are now taking full advantage of the Catholic privileges which were won for them in one of the bitterest struggles of modern ecclesiastical warfare, but who, like those many who stood by and criticized all through the past ninety-one years, *do not want anything more done*. They wish the development to stop because they happen to be satisfied.

Such an attitude where it exists is indistinguishable to me from pure selfishness, though due, perhaps, less to the natural viciousness of the undisciplined human disposition than to mere lack of clear thinking. HENRY S. WHITEHEAD.

Trinity Church, Bridgeport, Conn.

To the Editor of The Living Church:

THE LETTER of Mr. Lynn McCracken on the Experience of the Presence in the Reserved Sacrament is pure subjective pragmatism. Such argument can be used for any kind of belief or non-belief, and the misfortune is that it is very common today. In religion as well as in social life, the truth of a doctrine or assertion is not its relation to the body of truth, revealed or natural, but its subjective effect on the believer or the author of the assertion. It is the basis of the faith of the "Christian Scientist" as well as that of the Quaker. It is the theory that opinions that appear to be edifying require no rigorous evidence.

The question of the Reservation of the Sacrament for adoration involves a theological question as well as an historical

one. It remains to be shown that reservation for any other purpose than for administration to the sick and house-confined is a universal Catholic custom, practised everywhere, by all, and from all time. Our misfortune today is that too many of us are thinking Roman and modern Roman at that, and are therefore elevating a Roman use into a Catholic use. We know little or nothing of the battle of the Gallicans or of the Spanish at Trent, and I am afraid many care nothing about it.

Then there is a theological question involved, that of the nature of a sacrament. What is the purpose of a sacrament? Is it an end in itself or a means to an end? One can be Catholic in every sense of the word and yet be doubtful of the Abiding Presence of the Lord apart from the Communion. To quote from a Roman Catholic author: "People have recourse to the [sacraments] under a wrong impression as to the true character of the sacramental system, which is a means, not an end, a help to virtue and not a substitute. True Christianity is useful for a good life." To some of us the worship of the Presence apart from the reception of the Sacrament is to minimize the grace given in the Sacrament.

People are ever mistaking the means for the end. In the Sacrament of the Body and Blood of the Lord, we, through the Elements, are fed with the Body of the Lord that we might be one with Him, we in Him and He in us. For that reason He is present in the Sacrament, the outward and visible sign of His giving Himself to us.

No subjective reaction can remove this theological difficulty. It must be met by arguments based upon Scripture, upon continuous tradition, and upon universal consent of all Catholics. It is just here that the advocates of Reservation for Adoration fail us—at least those who write for the Church papers—and even the books fail to be convincing to one who holds the whole Chalcedonian Faith, and believes that the Incarnation excludes the cults like that of Heart of Jesus and Mary, and who holds that obedience to authority is of some value yet. H. P. SCRATCHLEY.

THE NEW USE OF THE PSALTER

To the Editor of The Living Church:

ANALYSIS of THE REVISED directions for use of the Psalter shows them to be a marvel of efficient aid in conducting daily offices, in several ways which need not be specified.

Only ten psalms are entirely omitted from prescribed or permissive use in the tables. Of these, Psalm 95 is the *Venite* in Morning Prayer; 60 is a less inspiring edition of 108; 83 and 137 are wildly imprecatory; while 58, 59, and 70 are more mildly so.

The omission of the remaining three suggests the question whether modern nicety has gone too far in elimination. Psalm 14 is not too strong in describing certain phases of human character, and fits well with the service and thought of Sexagesima. Psalm 35, with the first eight verses omitted, would enrich the thought of Easter Even. Psalm 109 might be permitted along with the one on each side of it now appointed for the Sunday after Ascension, especially in view of St. Peter's apt application of one of its verses to Judas, in the very days which this period commemorates. Separated into three sections, as it is to be in the new Prayer Book, the imprecatory portion can be omitted at the discretion of the minister.

In a number of instances, the first portion only of a psalm is suggested, as "78 to v. 12," and "89 to v. 36." In these two instances the verse numbers are evidently intended to be inclusive, judged by the sentence formation and the place where the line of thought changes. Just as evidently, in each of the other eleven places (eight portions, three being given twice), the numbers are intended to be exclusive. These follow the system of the one instance among the old Selections and of the old Lectionary. Inasmuch as the old system is practically confusing and actually out of general use, it should be completely abandoned in the Revision. H. R. HOLE.

Bedford, Ind.

AN OPEN CHURCH

To the Editor of The Living Church:

I WAS SORRY to READ the letter of Mr. Earl Upton in last week's LIVING CHURCH. I believe that he has made some mistake about Trinity Chapel, West Twenty-fifth St., near Broadway, for Trinity Chapel is open every day from 7:30 A.M. to 5 P.M., and is much used by many people for private prayer. On Fridays from November to June there is continuous intercession for stated objects from 10:30 A.M. to 4 P.M.

Trinity Chapel
October 22.

CHARLES E. HILL.
Priest-assistant.

LITERARY

BOOKS AND READING

IN THESE DAYS of public libraries it is perhaps useless to try to point out the value of books. Books have almost become public monuments which one looks at, in which one feels a certain right of possession, but which one seldom thinks of claiming for himself. In musing over the bookiness and booklessness of our present civilization, the sickening realization comes home to the pensive mind that, in the ocean of supply, there seems to be so little thirst of demand. Adding more and more acres of books to those shut up on the shelves in a Library seems to relegate the instinct of possessing a few for oneself to the domain of prehistoric instinct. Too much reverence for books has brought about a lip-worship, if not idolatry.

It has long been so with the Bible. Think of the old fat heavy family Bible, the Sunday Bible, that was enshrined in a special place in the best room! How often was it regarded with a kind of superstitious veneration which, however, was seldom dispelled by too intimate acquaintance. Then recall the small cheap Bible, so casual and mean in its binding, paper, and type. That Bible might occasionally be used, but it was difficult to feel for it any sentiments of deep friendship. Just as a few generations ago we relegated our Bibles to a sacrosanct niche in the furniture of the little-used room, so now we seem to be content to let all books preserve a sacred privacy. We have wrongly considered them to be public property. For when we give up the instinct of private ownership, we give up along with it that deep affection and joy of possession which can come only from intimacy and homeliness of contact.

Good books are more often found in libraries than in homes. Only too often when they are found in homes they are distinctly *in* but not *of* the home. We have let our sense of the sacredness of books destroy our due appreciation of their real value. We can abuse our friends—for the simple reason that we can use them. It is well to do everything possible to prevent misuse and abuse, but sometimes it might seem rather better to encourage use even at the danger of misuse. You can never become intimate with a book until you have owned it. "Friends" in the abstract don't go afloat in society without any anchor. Friendship has always a personal note, and the word "friend" should always have accompanying it some homely little personal pronoun. So it should be with books. It is good for libraries to exist as a place where we can meet new friends. Having there found a new friend, we should no more be content with this sort of public acquaintance than we should dam up our instinct for friendship within the confines of casual acquaintanceship. The best thing we can do with a Public Library is to use it as a place to pick our book friends, which, having found, we should proceed to make our own.

It is very difficult to be on intimate and good terms with so impersonal a thing as some one else's book. One can be civil, polite, cordial,—but intimate, never. We have to *make* friends. We have to come to know people. Our book friendships must be equally studiously cultivated, carefully sustained, and diligently cherished. As there is a world full of folks so there is a universe full of books. God introducing Adam to the newly created universe does the same to each child who has just learned to read. He offers to the child the possession of a whole new world.

Now there are several matters of moment in regard to reading which are often forgotten. For instance, a person must exercise the same discrimination about his mental friends as about his other friends. The host and hostesses do not admit casual tramps or glittering confidence men to the intimacies of the home, but it is a commonplace that many people think it broad-minded to read literature which has no real claim on our hospitality. Ideas are infectious, like some diseases; we need mental as well as physical prophylactics. Some foods are wholesome if taken in the proper quantities. Young folks who live off chocolates and trashy reading suffer from indigestion in both provinces of their being. There are books which are decidedly of a candy variety, others which are narcotics, and still others which are merely poisonous. A book is a bottle; its contents determine its place in a household. It is sometimes hard to be patient with this instinct for un-

regulated, undisciplined, and pointless reading. An "omnivorous" reader would have to have the digestion of an ostrich. It is just possible that some of our social ailments are really traceable to the stomach, for improper feeding has caused a good deal of disease.

Lawrence Sterne said, in his ironical way: "The most accomplished way of using books is to serve them as some people do lords. Learn their titles and then brag of their acquaintance." The facility with which one can know a good deal about a book without having read it suggests that a good deal of conversation about books and reading is confined to information culled from abstracts and reviews. That sort of acquaintance is perhaps not as bad as total ignorance, but it is cheerfully developing in us all a disposition to think in herds. The only trouble about thinking in herds is that most people don't think: it is only another way of playing the game "follow my leader." It is just one form of the instinct for snobbishness which exists in most of us, and needs no artificial stimulus to keep it alive.

Perhaps the writer is a heretic, but he believes most profoundly in owning books, using them, and then "marking them up." Not only is it a useful expedient in order to find out some passage or quotation which once meant a great deal when it was read, but it serves as a kind of mental diary. Books can talk you down—if you let them. If you own your own books you can at least have the right to talk back. Conversations both stimulate and objectify thinking, and a dog-eared, mutilated, and scribbled-up book may well be the monument to a genuine intellectual and spiritual experience.

This page hopes to serve the readers of THE LIVING CHURCH. It is not a monologue. There are many contributors to it, and each contributor maintains his own right to say what he pleases. Every effort will be made to use discrimination both as to the choice of books to be reviewed, and as to the content of the reviews themselves. Readers of THE LIVING CHURCH will not find here a substitute for making up their own minds about books. So far as is possible, every review will attempt to give some idea as to the contents of the book, frequently from the author's own words. When a new book seems to deserve that distinction it may have an extended review. If it is possible to do so, the reviewer will do his best to give a sympathetic presentation from the point of view of the writer of the book, and not confine himself to an attitude of parental supervision over the reader.

FRANK GAVIN.

In his ORIGINS OF SOCIOLOGY, Professor Albion W. Small develops his theory that there has been an evolution in the methods of the social sciences since 1800, and that sociology, one of the products of that evolution, is the first attempt to develop a social science upon the basis of the group conception as contrasted with the individualistic view of human life. "From the viewpoint of modern science," he declares, "the first step in any science is finding out what has already been done in the particular field . . . So in the abstract or generalizing sciences . . . To save enormous waste it is unquestionable economy to spend all the time necessary in ascertaining what has previously been accomplished," and this is what he has successfully attempted. Two of the most interesting chapters deal with professional socialism and the sociologizing movement within political science. Dr. Small is Professor and Head of the Department of Sociology in the University of Chicago and is editor of the *American Journal of Sociology* and author of *General Sociology* and *The Meaning of Social Science*. (Chicago: University of Chicago Press).

A NEW EDITION of Dr. Richard G. Moulton's MODERN READER'S BIBLE, complete in one volume, is adorned with fifty beautiful illustrations in colors, drawn by J. H. Hartley, whose depth of appreciation of the scripture narrative is well illustrated in his drawings. Professor Moulton's service in helping to make the Bible intelligible has been notable from the time of the first edition of his remarkable work. The addition of these handsome illustrations adds materially to the beauty of the book. [The Macmillan Co.]

Church Kalendar



NOVEMBER

1. All Saints' Day.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thanksgiving Day.
30. First Sunday in Advent.

KALENDAR OF COMING EVENTS

November 11-12—Synod of the Province of Sewanee, Wilmington, N. C.

November 12—Special Convention of the Diocese of Vermont for the election of a Bishop Coadjutor, at Burlington.

November 18-20—Synod of the Province of New York and New Jersey, Bronxville, N. Y.

November 18—Special Council of the Diocese of Arkansas, at Little Rock.

APPOINTMENTS ACCEPTED

BLAKER, Rev. CHARLES, rector of Grace Church, Columbus, Neb.; to be rector of St. Peter's Church, Denver, Colo., January 1st.

BRADLEY, Rev. EDWARD C., assistant at St. Stephen's Church, Pittsfield, Mass.; to be assistant in the parishes of Trinity, Lenox, and St. George, Lee, Mass.

COX, Rev. GEORGE BENSON, of St. Paul's Chapel, Trinity Parish, New York City; to be assistant priest at St. Clement's Church, New York, with address at 423 West 46th St., New York.

DAVIS, Rev. ROBERT Y., vicar of St. James' Church, Meeker, Colo.; to be rector of Holy Trinity Church, Pueblo, Colo., and vicar of St. James' Church, Bessemer, Colo., with address at 305 Broadway, Pueblo.

GRISWOLD, Rev. LATTI, rector of Trinity Church, Lenox, Mass.; to be, in addition, rector of St. George's Church, Lee, Mass., with St. Paul's Church, Otis.

KENYON, Rev. ARTHUR L., rector of Upper Suffolk Parish, Suffolk, Va.; to be rector of the Church of the Nativity, Price Hill, Cincinnati, Ohio, with charge of St. James' Church, Westwood.

SIDENER, Rev. HERMAN, rector of Trinity Church, Fostoria, Ohio; to be rector of Trinity Church, Tiffin, Ohio, November 1st, with address at 9 Clinton Avenue.

TALBOT, Rev. RICHARD C., Jr.; after November 1st, at Racine College, Racine, Wis.

WICKES, Rev. ELLIOTT; to be rector of Trinity Church, Hamilton, Ohio.

WINSLOW, Rev. A. S., assistant at Trinity Church, Lenox, Mass., and vicar of St. Helena's Chapel, New Lenox; to be rector of the Church of the Good Shepherd, Houlton, Maine, November 1st.

NEW ADDRESS

HARRIS, Rev. HERBERT V., rector of Trinity Church, Los Angeles; No. 635 North Berendo St., Los Angeles, Calif.

RESIGNATION

WALKER, Rev. JOSEPH R.; as rector of St. Stephen's Church, Indianola, Miss.

ORDINATIONS

DEACON

SOUTHERN OHIO—On Sunday, October 5, 1924, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, ordained MILTON B. SACKETT to the diaconate in St. John's Church, Lancaster, Ohio. The candidate was presented by the Rev. J. McDonald, rector of the parish. Bishop Reese preached the sermon.

The Rev. Mr. Sackett is an instructor in the Boys' Industrial School, and, since his ordination, has been appointed chaplain of the school.

PRIESTS

CHICAGO—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, acting for the Bishop of Chicago, ordained to the priesthood in Trinity Church, Princeton, N. J., on October 15, 1924, the Rev. HUGH H. F. MORTON. The candidate was presented by the rector of the parish, the Rev. Robert Williams, and

the Very Rev. Benjamin F. P. Ivins, D.D., Dean of Nashotah House, preached the sermon. The Rev. Mr. Morton will continue as parochial assistant at Trinity Church, Princeton.

NEW JERSEY—In the chapel of the Salisbury School, Salisbury, Conn., on the Festival of St. Luke, October 18, 1924, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, acting with permission of the Bishop of Connecticut, advanced to the priesthood the Rev. WILLIAM DUDLEY FOULKE HUGHES. The sermon was preached by the Rev. J. C. DuBuisson, Warden of St. Deniol's Library, Hawarden, and Canon of St. Asaph's Cathedral in Wales. The candidate was presented by the Rev. Robert Williams, rector of Trinity Church, Princeton, N. J. Six other priests joined in the laying on of hands.

The Rev. Mr. Hughes will continue as a master in Salisbury School.

PITTSBURGH—On Saturday, October 18, 1924, the Festival of St. Luke the Evangelist, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. RODNEY SMITH BRACE at St. Thomas' Church, Canonsburg, Pa. The Rev. Mr. Brace was presented by the Rev. Homer A. Flint, Ph.D., and the sermon was preached by the Bishop.

Mr. Brace will continue at St. Thomas' Church, as priest in charge, where he has been serving as deacon. Previous to his becoming a candidate for holy orders, Mr. Brace was an instructor in manual training at the high school at Scottdale, Pa.

DIED

ARMOUR—HARRIETTE FOOTE, the beloved wife of George Allison ARMOUR, died at Princeton, N. J., Saturday, October 11, 1924.

HALE—Entered into life eternal, September 23, 1924, CAROLINE GREEN MALLETT, wife of the late Major Edward J. HALE, of Fayetteville, N. C.

"He giveth His beloved sleep."

MEMORIALS

Hannah McCoy Hamlin

On the evening of October 4th, in the village of Smethport, Pennsylvania, HANNAH MCCOY HAMLIN entered into rest. She was born in this same village February 18th, 1834. Having looked with loving eyes upon the hills through nearly a century of changing seasons, it was fitting that they should stand now in their autumn glory, like altars softly alight, for the occasion of her passing.

The Honorable Henry Hamlin, to whom she was married in the year 1854, but a few years preceded her. The significance of the tributes paid to Mrs. Hamlin lies not alone in the fact that she was gifted with great charm of personality, and was widely known and loved. The watchword, "Lest we forget," applies to the type of American womanhood that came to flower and fruitage in her life.

She was a positive uplifting force. Her charity was so great that when mentioning a fault in her presence, one felt that it was at once absolved by the wealth of her tenderness. At the same time, her sense of right was so compelling as to make one feel that he who had failed would be strengthened for a new effort. Her humility was so sincere as to disarm the most covetous, and her unworldliness so genuine as to make any such exclaim, "To this lovely soul belongs beauty of earthly setting, the best is not good enough for her." The spiritual detachment of this wonderful woman was so great as to dissipate in those who knew her, whether rich or poor, the sense of the importance of material things. Throughout her life she was a radiating center of love, sympathy, and helpfulness.

Mrs. Hamlin, with others of her family, has been identified with the history of St. Luke's Parish from its beginning. That she was public-spirited and liberal toward all welfare movements is well known. If there is a purpose in giving other than the relief of an immediate need, that purpose is fulfilled when the spirit of giving is imparted from one soul to another. Mrs. Hamlin fulfilled that larger purpose, for she bestowed upon those to whom she gave, her gracious spirit of willing service.

Living throughout many decades of changing thought and customs, Mrs. Hamlin never lost her bearings with respect to basic values, nor yet failed to sympathize with each new outlook upon life. She loved youth and rejoiced in its widening horizon. She sympathized with the ambitions of men and women and the careers to which they aspired. She felt that nothing in their lives mattered so much as the making of home, and that no intellectual or so-called social pleasure could compare with

the simple joys of the home circle. She knew that there could be no real progress apart from the sanctity of family relations. Could she continue to speak, this would be her message to the youth of the modern world.

It was the good fortune of this servant of the Lord to fall asleep at the close of her ninety years without physical pain and free from anxiety of any kind. So gently was she led beside the still waters.

W. P. W.

Mrs. George A. Armour

The Trustees of Christ Church Home, South Amboy, in the Diocese of New Jersey, wish to record their deep feeling of sorrow and their personal sense of loss in the death of Mrs. GEORGE A. ARMOUR, of Princeton, N. J.

Mrs. Armour has been for years a most faithful and efficient member of our Board. Her interest in the work of the Home for the care of young girls, has been constant and devoted. Her understanding and sympathy in meeting our problems were always of the greatest value.

She was most wise and encouraging in our councils, and most capable in the administration of the affairs of the Home.

Her kindness of heart and her generous spirit endeared her to all who knew her, and her devotion and faith were outstanding characteristics of her life.

Each member of the Board has lost a true friend. Our heartfelt sympathy is extended to Mr. Armour and his family in their great affliction, and our prayers are offered for the benediction of God's peace and comfort in their sorrow.

PAUL MATTHEWS
WILLARD HALL BRADFORD
Committee.

Joseph Baird Crane, Jr.
October 30, 1923.

Oldest son of Isabelle Foley and Joseph B. Crane, of Pittsburgh.

"And in the world to come, life everlasting."

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MISCELLANEOUS

CATHEDRAL, TRAINED ORGANIST AND choirmaster desires change of position. Endorsed by best authorities. Address CHURCHMAN 223, care LIVING CHURCH, Milwaukee, Wis.

NURSE, GRADUATE IN NERVOUS DIS eases, wishes change; would like to go South with patient; cheerful, normal environment needed more than big salary; credentials first class. Address N 289, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, COLLEGE GRADUATE, DE sires position, tutor or companion to boy. Broad education. Experience. Best references. HUGH BRINTON, West Chester, Pa.

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THE WARHAM GUILD, THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

APPEALS

ST. JOHN'S, FORT WORTH, TEXAS, A recently organized and growing mission requests that a set of proper Eucharistic vessels, chalice, paten, etc., be donated to the church as a memorial. This appeal has the approval of the Rt. Rev. H. T. Moore, Bishop of Dallas. Address Mrs. J. R. MACRO, 504 W. T. Waggoner Bldg., Fort Worth, Texas.

WILL THOSE WHO REALLY BELIEVE in prayer for physical and spiritual healing, and are willing to help maintain a prayer chapel for that purpose, communicate with the VRS. GUY D. CHRISTIAN, Manhattan, Kans.

RETREATS

A RETREAT FOR TEACHERS WILL BE held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, Nov. 16th, beginning at 8 A.M. and closing at 5 P.M. Conductor, Rev. WILLIAM McCLENNEN, D.D. Those desiring to attend, please apply to the Sister in Charge.

A RETREAT FOR ASSOCIATES AND OTHER women will be held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Tuesday, Nov. 18th, beginning at 8 A.M. and closing at 5 P.M. Conductor, the Rt. Rev. PAUL MATTHEWS, D.D. Those desiring to attend, please apply to the Sister in Charge.

A RETREAT FOR ST. MARGARET'S AS sociates and other women, will be held at St. Christopher's Chapel, 241 Fulton St., New York, November 22d. Conductor, Rev. FATHER PAUL B. BULL, C.R. Mitchell, England. Those desiring to make the Retreat will apply to Sister in Charge.

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New York

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CHURCH SERVICES

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Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
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Sundays: 7:00 A.M., Mass for Communions

" 11:00 A.M., Sung Mass and Sermon

" 8:00 P.M., Choral Evensong

Daily Mass at 7:00 A.M. and Thursday at 9:30.

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Wednesdays, Thursdays, and Holy Days

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

A. L. Burt Co. New York, N. Y.

A Dictionary of American Politics. By Edward Conrad Smith, Ph.D.

City Survey Committee. Cincinnati, Ohio.

The Government of Cincinnati and Hamilton County. By Lent D. Upson.

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

What Is Worth While? and Working With Giant Power. By Anna R. Brown Lindsay, Ph.D.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

My Duel with the Vatican. The Autobiography of a Catholic Modernist. By Alfred Loisy, Professor in the Collège de France. Authorized translation by Richard Wilson Boynton. Price \$3.

The Four Seas Co. Boston, Mass.

The Road to Welles-Perennes. A Story in Verse. By Daniel Sargent, author of *The Door* and *Our Gleaming Days*. Price \$1.50 net.

Harper & Bros. Franklin Square, New York, N. Y.

The Causes of Industrial Unrest. By John A. Fitch.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

Democracy and Leadership. By Irving Babitt.

Alfred A. Knopf. New York, N. Y.

The Ethics of Hercules. By Robert Chenault Guiler, Ph.D.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Cedar Box. By John Oxenham. With Frontispiece from a Drawing by T. Baines. Price 90 cts.

Men Who Met Jesus. By Chenhalls Williams. Price \$1.25 net.

Tests of Vocation and Other Addresses. By the late William Methven Gordon Ducat, Archdeacon of Berkshire. Edited with a brief Memoir by Canon A. R. Whitham, Principal of Culham College, and with a Foreword by the Lord Bishop of Oxford. Price \$1.25 net.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Except Ye Be Born Again. By Philip Cabot. Price \$1.50.

The Gospel at Corinth. By Richard Roberts, D.D., minister of the American Presbyterian Church in Montreal. Price \$1.75.

Liberalizing Liberal Judaism. By James Waterman Wise. Price \$1.50.

Climbing Manward. By Frank H. Cheley, author of *Told by the Camp Fire*, etc. Price \$1.75.

Christ the Truth. An Essay. By William Temple, Bishop of Manchester. Price \$2.50.

Now I Know. A Primer of Faith. By John Archibald MacCallum. Price \$1.50.

Prayer that Prevails. A Psychological Approach to the Practice of Personal and Public Prayer, with Examples. Compiled and Composed by Marshall Dawson. For Use by Family, Church, and School; Conferences and Camp Groups; Chaplains, Clergymen, and Health Practitioners; and by all Students and Lovers of Prayer. Price \$2.

The Catholic Reaction in France. By Denis Gwynn. Price \$1.75.

G. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

That Marvel—The Movie. By Edward S. Van Zill.

St. Paul's Church, 310 Montgomery St., Syracuse, N. Y.

From Generation to Generation. A Story of One Hundred Years of St. Paul's Church, Syracuse, New York. By Mary Raymond Shipman Andrews.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

The Black Letter Saints. One Hundred Sketches and Sermon Notes on the Black Letter Saints, etc. According to the Calendar of the Book of Common Prayer and the Calendar of the Diocesan Service Book Authorized for use in the Diocese of Oxford, and including one for St. Joseph, the husband of the B. V. M. By the Rev. S. M. Statham, LL.D., rector of Cottisford, and Hardwick-with-Tusmore, Oxon, author of *Sermons in Brief*, etc. Vol. I.

My Few Last Words. By the late S. Baring-Gould, M.A., Hon. Fellow of Clare College, Cambridge, rector of Lew Trenchard. With photograph.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd., London, Morehouse Publishing Co., Milwaukee, American agents.

Acta Sanctorum. Being XII Poems by the Rev. G. R. Woodward, M.A., Mus. Doc., editor of *The Cowley Carol Book* and *Songs of Syon*.

Verses and Carols. By Beatrice Rosenthal. 60 cts.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

What of the Bible? By A. R. W.

PLAYS

The Four Seas Co. Boston, Mass.

A Victim of Rest. A Play in Two Acts. By Livingston Welch.

The Next Step On. By Walton Butterfield.

A. R. Mowbray & Co., Ltd., London, Morehouse Publishing Co., Milwaukee, American agents.

Jeanne d'Arc. A Play. By Harold Hastings.

BROCHURES

Board of Christian Education of the Presbyterian Church in the U. S. A. Witherspoon Building, Philadelphia, Pa.

If I Were Young Again. Hints from My Sixty Years for Those That Have Sixty Years Ahead of Them. By Amos R. Wells, Litt.D., LL.D. Price 40 cts., net., post-paid.

BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

Bulletin of the American Schools of Oriental Research. No. 15. October, 1924.

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Vol. XXVII. October, 1924. No. 1.

MISSISSIPPI DIOCESAN COUNCIL

JACKSON, Miss.—The ninety-eighth Council of the Diocese of Mississippi met in St. Andrew's Church, Jackson, October 22d and 23d. There was a pre-council meeting in the church, October 21st, with Bishop Bratton presiding. Addresses were made by Miss Josephine Thames, of Vicksburg, and the Rev. C. A. Ross, of Canton, on the Y. P. S. L., and Religious Education respectively. Bishop Bratton's conciliar address dealt especially on the deaths of the Very Rev. DeB. Waddell, Archdeacon of East Mississippi, and of the Rev. Albert Martin, for twenty-one years secretary of the Diocese, these two deaths occurring within a month of each other.

The Bishop Tuttle Memorial was heartily endorsed by the Council. The Council expressed its desire to do all in its power to further the Church's work through the National Council and the Nation-wide Campaign.

Among the elections were the following: Secretary, the Rev. E. Lucien Malone; to the Standing Committee, the Rev. J. H. Boosey, and the Rev. Val. H. Sessions; Deputies to the General Convention: the Rev. Messrs. W. B. Capers, D.D., J. H. Boosey, H. W. Wells, and C. E. Woodson; Lay, Messrs. A. M. Pepper, of Lexington, R. H. Green, of Jackson, P. S. Gardiner, of Laurel, and T. J. Chidlow, of Meridian.

DEDICATION OF HOUSE OF MERCY

VALHALLA, N. Y.—It is now seventy years since Mrs. William Richmond, of blessed memory grieved by the pitiful condition of young women in the New York House of Detention, made her first attempt at rescuing at least a few souls, and of giving an opportunity for reformation. Social service as a science was unknown in those days. The charity was wholly experimental, and many good people were afraid to come into contact with the wayward girls. They were but children, under twenty years of age, and an appalling number much younger, but with feet set in the downward way. Mrs. Richmond became convinced that no permanent good could be accomplished except under the management of ladies of assured status, wholly consecrated to the service of God. After giving nine years of her own life to the endeavor, she found a group of women, partly trained for community life, and looking forward to the formation of a religious sisterhood, and, with the sanction of the Rt. Rev. Horatio Potter, D.D., they were invited to take charge. The story has often been told of the hardships of those early days, of the founding of the Community of St. Mary, and the profession of five Sisters in St. Michael's Church, Bloomingdale, on the Feast of the Purification, 1865. For more than sixty years they have managed St. Mary's House, first at Eighty-sixth Street, then at Inwood in upper Manhattan, and more recently at Maple Shade Farm, Valhalla, while the new and permanent house has been under construction.

Two years ago, the Rt. Rev. William T. Manning, D.D., laid the corner-stone of the new House at Valhalla, and this month has seen the completion of three sections of the building as designed by the firm of C. P. H. Gilbert, standing on an elevation overlooking the valleys and wooded hills of Westchester County.

On Thursday, October 23d, the Rt. Rev. Arthur S. Lloyd, D.D., attended by the Rev. Orrok Colloque, chaplain, said the service of dedication. The Litany of the Prayer Book was sung by the Rev. F. E. Aitkins and the Rev. C. F. Brookins. After the *asperges*, the Bishop knocked thrice on the door, which was opened from within, and the procession entered: the reverend clergy with Fr. Hughson, O.H.C., the sisters and house children, associates, and guests. Going from room to room, appropriate prayers of blessing were said, and anthems and hymns were sung.

The dining rooms and household offices are in the basement, the administration department, the quarantine, and the dormitory for the younger girls are on the main floor; the infirmary and upper dormitory are up one flight of stairs, and still above are the school-rooms and other offices. All of these were blessed, and the procession returned to the temporary chapel, where the final prayers were said and the benediction given.

English Church Congress Marked by Quiet Thought

Canon Barnes Consecrated—Dean of Manchester—A Memorial Church

The Living Church News Bureau
London, Oct. 10, 1924

THE DISTINGUISHING QUALITY OF THE Church Congress, which came to a close at Oxford last Friday, has been that of quiet thought. Religion and questions of doctrine and ceremonial, rather than affairs of the secular world, have formed the matter of the discussions, and the note of challenge, if not altogether absent, has sounded less persistently than at some previous Congresses. The large numbers of Church people, who attended the meetings, must have taken away pleasant memories of things both heard and seen. After the subject has been reviewed from many angles, it is doubtful whether any clear vision has been formed of what The Church of Tomorrow is to be, for such prophecy as was heard at the Congress was not very sharply defined. But what we may hope and look for is a Church seeking closer and more human contact with the people, and inviting the confidence of youth.

A few details of the closing sessions may be of interest, and I especially select the very able paper on Variations in the Expression of Worship, which was read on Thursday by the Rev. A. E. J. Rawlinson, tutor of Christ Church, Oxford. It was an eloquent plea for the encouragement within the borders of the Anglican Church of a considerable variety and diversity of use, in respect both of rites and ceremonies. "The ideal of a strict legalized uniformity, officially adopted by the Church of England at the time of the Reformation," said Mr. Rawlinson, "is now perceived to have been thoroughly false." He went on to say that he owed to a recent conversation with Canon Lacey the suggestion that, if the Church of England, at the time of the Savoy Conference, had had the wisdom to recognize, for alternative use, side by side with the Liturgy in the Book of Common Prayer, the form of Liturgy proposed by Richard Baxter—a form which, however defective or unsatisfactory from some points of view, would nevertheless have constituted a valid rite for the celebration of the Holy Communion—the Puritans would probably have accepted episcopacy, and the allegiance of most of them might have been permanently retained.

In the course of his paper, Mr. Rawlinson made the following comments on his experience of the Episcopal Church in America:

"In that country they have occasional troubles, such as are not altogether unknown amongst ourselves, about doctrine; but they appear to enjoy almost entire freedom in respect of ceremonial and ritual, and the result is not controversy but peace. It is required by their bishops that at least at one service on each Sunday, in every parish, the rite enjoined in the American Prayer Book shall be used. Apart from this, complete liberty is conceded to clergy and people to engage in whatever supplementary devotions or other forms of worship may be locally desired; and since nobody is obliged to attend these additional ser-

vices, no layman appears to regard himself as being in practice aggrieved." The speaker went on to say, "I venture to think that if our Fathers in God were to attempt to secure, in the first place, that in every parish in England, both in town and in country, the church should, during the hours of daylight, be invariably open for the purposes of private devotion; in the second place, that there should nowhere be reserved or appropriated seats; in the third place, that in every parish there should normally be provided, at least on Sundays, an early Eucharist in accordance either with the existing Prayer Book rite, or with one of the new rites hereafter to be sanctioned; and, further, that there should always be Evensong, also Mattins wherever it was genuinely demanded; it should be possible, granted the provision everywhere of this minimum of services in accordance with the Prayer Book, to concede liberty both on Sundays and on weekdays for whatever else in the way of services might be locally desired."

The Church World Wide and The Church United were the aspects of the main subject specially considered at the

SOME ENCOURAGEMENT

September first we were \$40,000 behind in our collections, over the same period last year. October first we are only \$24,786 behind a year ago.

We have now passed the three-quarter line and are on the home stretch.

Remember that we had a surplus in 1923 of \$45,714.39. It is now time to make our best effort to beat the 1923 surplus.

We know that it can be done.

You know it can be done.

That makes it unanimous. Then let's do it.

LEWIS B. FRANKLIN.

closing meetings on Friday. Lord Hugh Cecil made an earnest appeal for reversion from Nationalism to Catholicism, in the sense of giving true loyalty to the ideal of a world-wide Christian Church. He urged that to draw moral distinctions between one nationality and another was un-Christian, and that there must be one system of moral obligation between all Christian peoples. If there had been a true belief in a world-wide Church, he said, there would have been a greater counter-balance against the excess of nationalism which led to the war.

The Bishop of Oxford, in closing the Congress, said that it had been for him a very happy, very interesting, and very encouraging time. He did not, a year ago, look forward with great enthusiasm to the work, but now he was deeply thankful for the happiness which the Congress had brought him. The program had worked out well. He warmly thanked the readers of the papers, and complimented the newspaper representatives on the way they had acted the part of "recording angels." They had not only listened carefully, but had persevered to the end—a statement which was received with laughter and cheers.

And so, with the Bishop's blessing, this memorable gathering closed.

CANON BARNES. CONSECRATED

On the feast of St. Michael and All Angels, in Westminster Abbey, the Rev.

Ernest William Barnes was consecrated Bishop of Birmingham by the Archbishop of Canterbury, assisted by the Bishops of Winchester, Chelmsford, Southwark, Coventry, and Bishops Hamilton-Baynes and McCarthy.

The usual ceremonial was followed, the bishop-designate vesting, as is the custom in the Abbey, in the Islip Chapel. To the questions touching the sufficiency of Scripture and the importance of sound doctrine, it was observed that Dr. Barnes responded with great deliberation and clearness. Canon Charles, in the course of his sermon, referred to Birmingham as the imperial city of central England, which, he said, had unconsciously, but not the less truly, called to be her chief pastor and bishop one who was well fitted to meet the imperious needs of that great city—spiritual, intellectual, and civic. Birmingham would accord to the new bishop an enthusiastic and generous greeting, which would brace him for his high calling.

On the following Monday, the new Bishop was enthroned in the Cathedral at Birmingham. The ceremony was conducted by the Archdeacon of Canterbury, the Ven. E. H. Hardcastle, as the representative of the Archbishop, assisted by the Archdeacons of Birmingham and Aston.

In the course of his address the Bishop referred to the warm welcome he had received from members of all parties in the English Church, from representatives of the Free Churches, and the University leaders. He did not imagine that we could get, at any rate in the immediate future, uniformity of doctrine or organization. He desired not uniformity, but a substantial unity—the unity of the spirit in the bond of peace—and he believed that such unity was steadily becoming more possible. He deplored differences within the Church, especially when they gave rise to partisan bitterness, but the very fact that differences of opinion and ritual were permitted was a witness to the Church's inclusiveness. In the fundamentals of Christian belief they must have unity, but they must be careful not to confuse fundamentals with views difficult to defend at the bar of historical scholarship, and in all things let them have charity.

Meanwhile, some of the new Bishop's pronouncements have made the position of Anglo-Catholics in the Birmingham diocese very difficult. They earnestly desired, as he well knew, to give him every possible support, for to them there is something sacred in the office of a bishop. He could easily have won their fullest loyalty, veneration, and obedience. But it would appear that he is indifferent to all this.

His statement with regard to the Blessed Sacrament has given great pain not only to Catholics but to many Evangelical Churchmen, and it seems to them clean contrary to the Catholic Faith. The statement referred to was made during the sermon preached by him at the enthronement ceremony. As reported in the *Birmingham Daily Post*, Dr. Barnes said: "They must guard against the introduction into their churches of that modern counterpart of belief in witchcraft and ghosts which was oddly termed Spiritualism; against the pagan sacramentalism which had entered into Latin Catholicism, and the pretence that they could create the Bread of Salvation by some magic of ritual and formula."

Dr. Barnes here shows himself more

intolerant with regard to the doctrine of the Real Presence than the Judicial Committee of the Privy Council itself. Grudgingly indeed, but decisively, the Judicial Committee admitted in the Frome case that the doctrine of the Real Presence may lawfully be taught in the Church of England. For a bishop to brand a doctrine, lawful according to the decision of this Erastian and Protestant Court, as "pagan sacramentalism," is an outrage on fairness and decency. As the *Church Times* says, in an outspoken leader on the matter: "It is an insult not only to the Latin Church but to the Greek Orthodox Communion, to the whole High Church tradition in the Church of England, nay, to St. Paul himself. If Dr. Barnes' hatred of Catholic doctrine is so intense that he cannot here bridle his tongue, his duty is to resign his bishopric."

DEAN OF MANCHESTER

The Rev. Hewlett Johnson, vicar of St. Margaret's, Dunham Masey, and an honorary Canon of Chester Cathedral, has been appointed to the Deanery of Manchester, vacant by the death of Dean Gough McCormick. Dr. Hewlett Johnson founded, in 1904, the *Interpreter*, a quarterly theological review of the Modernist school, which ceased publication this year. He is secretary of the Grey Book group on Prayer Book Revision in the Church Assembly, and is chairman of the Manchester Council of Christian Congregations. He has been a member of the executive of the Life and Liberty Movement since 1918, and this fact will doubtless commend him to his bishop, Dr. Temple.

A MEMORIAL CHURCH

During the vicariate of the late Prebendary Gerald Moor, vicar of Preston near Brighton, he was instrumental in raising funds to complete the building of two new churches in that rapidly-growing district; these were St. Matthias' and St. Alban's. Around these two churches there is now a population of six or seven thousand persons. Prebendary Moor purposed adding another church to serve the Dyke Road district, and during his lifetime a temporary iron church was built, through the generosity of Mrs. Moor. When Prebendary Moor died suddenly in 1916, Mrs. Moor undertook to build the church on the Dyke Road in memory of her husband. A portion of the permanent church was consecrated in 1922, and the new parish was formed. The completion of this fourth Preston church is now being pushed forward, and Mrs. Moor has arranged to spend a large sum of money in carrying out the plan.

REV. H. R. L. SHEPPARD ILL

The Rev. H. R. L. Sheppard writes in the *St. Martin's Review*: "I have, most unfortunately, been ordered abroad by my doctors for the winter months. They tell me this is the only way of curing the bronchial asthma from which I have been suffering. After consultation with the Bishop of London and the Church Council, I have decided not to resign, but to see if six months in a dry climate will make me fit for full work again. During the time I am away I do not intend to take my stipend. I am arranging to leave London before the end of October."

GEORGE PARSONS.

IN THE *Imitation of Christ* one breathes a cool air, as of cloisters—it makes one long to be a saint.—*George Eliot*.

"Ethics of Wealth" Address of Englishman to Canadians

Toc H in Toronto—Carillon Installed at Oshawa—Church Hostel for Girls

The Living Church News Bureau/
Toronto, Oct. 18, 1924

THE RT. HON. H. A. L. FISHER, M.P., former president of the Board of Education of Great Britain, spoke at a recent service in St. Paul's, Toronto, on the subject, The Ethics of Wealth. Wealth, he said, had been often held up as an impediment to spiritual perfection. The speaker stated that wealth was changeable, that what was wealth at one time was not wealth at another, and that commodities did not constitute wealth unless they ministered to the welfare of men. All over the world today the public mind was considering the tortuous problems of wealth and, in this consideration, there was little to choose from between the capitalists and the socialists, as all estimated in material wealth.

The investor, said Mr. Fisher, should be guided by three things. In the first place, he should see that the shares he held were in a legitimate business. "Nobody should invest in anything, no matter how big the profits, unless it is legitimate," said the speaker. "Drinking saloons, gambling dens, bootleg enterprises, are plainly condemned by the public conscience as illegitimate enterprises."

In the second place, the investor should know how the business was conducted and under what conditions the work was done, and that the commodity turned out was of service to the public.

In the third place, the investor was under obligation to industry as a whole. He should take an interest in legislation concerning industry and labor. It was his duty to see that such conditions prevailed that the individual member of the community would enjoy what he had a right to enjoy. These, said the speaker, were part of the responsibility of wealth. Public health and education were other obligations upon wealth.

Mr. Fisher stressed the importance of service in industry rather than profits. Wealth, he said, should serve society generously and well if it was to accomplish its proper purpose.

TOC H IN TORONTO

The ex-service men's organization, bearing the unique name of Toc H, derived from Talbot House, which operated at Poperinghe and Ypres as an open home for all ranks of the army during the strenuous days from 1915 to 1918, and which has swept England and awakened Scotland to the possibility of a spirit of friendship, fellowship, and service in peace as in war, has opened quarters in the spacious building at 180 Simcoe Street, Toronto, recently occupied by the Y. W. C. A.

In this house definite steps will be taken to foster and perpetuate the joy of close friendships which men experienced during the war, but which many have failed to find in peace. It has been found that men can enjoy this blessing when bound together in some high purpose, and so Talbot House has set itself to train men for service and to find service for trained men to do.

It is felt that this spirit constitutes the truest possible memorial to those

who fell, and that in the leading of the youth of this generation into lives of unselfish service, the losses of the war may be in part made up.

The organization is in itself a great living memorial, not only to Gilbert Talbot, from whom its name was taken, but to the thousands of others who in like manner fell on the field of honor.

Toc H is built on the foundation of giving rather than receiving. Its purpose is to bring together men of all classes and by mutual understanding of each others problems "to conquer hate." The organization is religious in its conception and in its life, but the members set themselves the difficult task of spreading the gospel without preaching it.

While it is hoped that the new branch will be self-supporting almost from the first, a strong committee of prominent business men has undertaken to see it through its initial stages. The committee on finance includes Burdon Bickersteth, warden of Hart House, Fred Ketcheson, George Langley, Gerald Larkin, Gordon Osler, and Stuart Strathy.

The first executive that will direct the activities of the House is composed of Chairman, Fred Ketcheson; Secretary-Treasurer, Frank B. Webb; Jobmaster, Padre Jack Gibson; Warden, Sidney Saunders; Committee, Fred Nicholson, Robert Verity, Charles Doyle, Allan Gribble, and Dr. George Philip.

The first great get-together of all members living in the house and throughout the city was held on October 14th.

At the dinner Fred Ketcheson was chairman. The spiritual mentor of the branch, to whose efforts it chiefly owes its existence, is the Rev. J. E. Gibson, of the Church of the Ascension, more familiarly known as Padre Jack. Among those who spoke were Canon Vernon, General Secretary of the Council for Social Service, Mr. B. Bickersteth, Warden of Hart House, Mr. W. G. Frisby, principal of St. Claren's School, Dr. Angus Campbell, president of the Lions' Club, and Mr. Stewart Strathy. They dwelt chiefly on the spirit of Toc H, the intermingling of all classes for the benefit of all with the spiritual issue ever to the fore. A general feeling of optimism prevailed, and it was felt that the branch would flourish and grow.

CARILLON INSTALLED AT OSHAWA

A carillon of fifteen bells has been installed at St. George's Church, Oshawa. The total weight of the bells is twelve tons, the largest bell, the tenor, weighing over two and a half tons. This bell is hung in ball-bearings so that it will respond readily to the touch of the finger on the keyboard. The whole carillon is hung in an all-steel frame.

The playing barrel, which is 13 feet long by 2 feet 9 inches wide, is probably the largest of its kind in existence, and has been made to operate by hand. In appearance resembling a huge musical box, it plays automatically five hymn tunes and one hundred and thirty changes on ten bells. The tunes are changed quite simply, by turning a wheel handle, and there is an indicating dial which shows the tune and selection of changes. The whole is a marvel of delicate mechanism. The timing of the tunes is perfect, there being no intricate

springs and levers to get out of action. The hand clavier, or keyboard, enables the carillonneur to chime any tune which the range of bells is capable of rendering.

In the world today there are only 160 carillons, of which Holland, Belgium, and Northern France possess 125.

CHURCH HOSTEL FOR GIRLS

The Elizabeth Rye Home, the new Anglican Church Hostel for Girls at 611 Huron St., Toronto, was opened by the Bishop of Toronto on October 7th. Among the speakers were Col. the Hon. E. Wyndham, a member of the Executive of the Emigration Committee of the Church of England Waifs and Strays Society, which purchased the Home to replace the Rye House at Niagara-on-the-Lake, which was sold during the war, the Rev. Canon Vernon, General Secretary of the Council for Social Service, and the Rev. C. J. S. Stuart, of St. Thomas' Church, who is chaplain of the Home. The Canadian committee in charge of the Home, of which Mrs. H. E. Strathy is convener, includes Mrs. Goldwin-Howland, Miss Adele Nordheimer, Mrs. Sniffin, Mrs. W. E. Lemon, Mrs. Potter, and Miss Kingstone.

MISCELLANEOUS NEWS ITEMS

The Bishop of Saskatchewan has had a most interesting and exceedingly busy Indian visitation, lasting nearly two months. He visited Montreal Lake, Lac La Rouge, Stanley, Pelican Narrows, Beaver Lake, Sturgeon Landing, Cumberland House, Devon Mission, Pine Bluff, Moose Lake, Cedar Lake, Poplar Point, Grand Rapids, Shoal Lake, Red Earth. Over three hundred candidates were confirmed, missionaries were heartened and cheered, chiefs consulted, and the Indians generally greatly helped by this visit.

The Very Rev. Dean Tucker was, on October 6th, re-elected president of the Clerical Association, of London, Ont. The Rev. Canon Gunne was elected to the vice-presidency, and the Rev. Horace E. Bray, secretary-treasurer for the ensuing term of office.

The communion vessels presented by Queen Anne to the Mohawk Indians were used at Christ Church on the Mohawk Reserve near Brantford, Ont., on the occasion of the recent visit to the church of the Bishop of Ontario.

St. Clement's Church, North Toronto, has embarked on a campaign for \$60,000 for a new church.

people of St. Luke's Parish gave a pageant, written by the rector, the Rev. George A. Barrow, Ph.D., representing scenes in Maverick's life, on Friday evening and on Sunday morning the rector spoke on A Prayer Book Service Three Hundred Years Ago. It happens that Dr. Barrow some years ago held the first Prayer Book service at Popham Beach, Maine; the first since 1607, when the first Church of England service in New England was read.

TO LEAVE I JOY ST.

On the eve of All Saints' Day, 1892, the house at 1 Joy Street was formally opened for the use of the Diocese of Massachusetts and the Episcopal City Mission. Even before that date Mr. and Mrs. Thomas H. O'Neill had taken up their abode in the remodeled building and had been busy putting it in order. October 1st this year marks the severance of their official connection with the Diocesan House after thirty-two years of loyal and devoted service. Day and night all these years they have conserved the interests of the Church and its representatives at the Diocesan house, and have had no small part in making things move smoothly for the many departments and committees that have had quarters in the building.

The story goes that Bishop Brooks, whose untimely death came less than three months after moving into the new home, said to Mrs. O'Neill, who questioned whether she could do everything just right, "Do your best, my child, do your best, no one can do any more." How well that order has been carried out witness countless visitors to the Diocesan house as well as the regular members of the staff.

Mrs. O'Neill has also been active in the summer school work, teaching many classes in chair-caning and basketry at the Robert Gould Shaw House, and their son, John A. O'Neill, has assisted in several of the summer schools and is now organist at the chapel of St. Francis of Assisi. Mr. and Mrs. O'Neill will make their future home in Reading with their two sons, who are both, literally, "children of the Diocesan House." They will be followed by the good wishes of all who have known them during their long years at 1 Joy Street, and who will miss them greatly after they have gone.

GENERAL NEWS NOTES

In commenting on a distinguished visitor at the Cathedral this week, Dean Rousmaniere said:

"Miss Elizabeth A. Drew, of England, will give an address on The Bible as Literature at the 12:10 service this Thursday. Miss Drew, who is a graduate of Lady Margaret Hall, Oxford, was for three years lecturer in English Literature at Girton College, University of Cambridge. Some of her articles are familiar to us in the *Atlantic Monthly* and the *Westminster Gazette*. Miss Drew begins on Wednesday a series of six lectures in Boston on English Literature, under the auspices of the National Civic Federation."

"Industrial Relations" Sunday has been set for November 16th by the Greater Boston Federation of Churches. As in past years this special day for the consideration of the relationship between workers and employers will be made the occasion for admitting to the pulpits of Greater Boston speakers who know the problems of industry intimately and vitally, and will discuss them in the Christian spirit.

RALPH M. HARPER.

Missionary Bishops Assist in Massachusetts Campaign

Church Music at Cambridge—A Prayer Book Tercentenary—To Leave 1 Joy St.

The Living Church News Bureau
Boston, Oct. 27, 1924

THE NATION-WIDE CAMPAIGN IN MASSACHUSETTS received much help this past week in the visits of the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, and the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon.

At the luncheon given to the clergy of the diocese at the Hotel Brunswick on Friday, Judge Philip S. Parker presided. The Judge said:

"We are approaching the third year of the Program adopted and sent out to the Church by the General Convention in 1922. The Church is responding as never before to the great undertakings of missions, religious education, and social service, but there are many people who are not interested, because they know little or nothing about what is being done in these departments. It is in order to stimulate interest and spread information, Bishops Remington and Cross have come to visit this diocese for a week and to tell about their work in the missionary districts."

While the average parish is by no means meeting its quota, there is a hopeful outlook for the coming year; for the fact is, as Judge Parker stated, the diocese has tremendously increased its gifts for the work of the whole Church during the past three years. And the increased interest which the Diocese is showing in religious education and in the Church Service League are encouraging signs for the coming year. The average parish still feels the need of a more personal touch with some mission field. How this can be done in the case of the smaller parishes is still an unsolved problem. One step has been taken of stating in the parish ap-

portionment the definite mission stations where the money will be invested. But the mere figures seem rather lifeless. And it is beyond the power of each missionary to visit each parish that is contributing to its field.

CHURCH MUSIC AT CAMBRIDGE

A new emphasis is now being given to Church music by the Episcopal Theological School at Cambridge. In commenting on this distinct advance, the faculty, in its letter to the alumni, said:

"A distinct advance has been made in the department of Church music. Under Mr. Bennett's direction the men not only are being carefully trained in singing hymns and parts of the service, but they are made familiar with classic ecclesiastical music and occasionally they sing such music in the chapel. Mr. Bennett has succeeded in stirring the interest of the men in music—a feat never accomplished heretofore. Hitherto, as Trustees and Faculty, we have given scarcely any serious attention to music. We have looked upon it as a subject that must be noticed, but not as one that must be taken seriously."

"Assuming that the public would look upon a well-equipped curriculum in music as an ecclesiastical luxury we withdrew from the endowment budget an item for this purpose. Naturally you can not ask for money at a time so near the end of our successful endowment campaign. But you can keep the matter in mind. Whenever an appeal is made it will be made with best hope of success if you approach those only who know that good music is an essential to public worship."

A PRAYER BOOK TERCENTENARY

St. Luke's Church, Chelsea, is observing this year the three hundredth anniversary of the first Prayer Book service in Massachusetts. In 1624 Samuel Maverick settled in Winnissimmett (now Chelsea), and regularly read the Prayer Book services until he was driven out by the Puritans some years later. The young

Organization to Complete Cathedral formed in New York

League for Catholic Action—Cathedral Preachers—Post Convention Meeting

The Living Church News Bureau
New York, Oct. 23, 1924

REPRESENTATIVES OF THE PARISHES IN the central part of the borough of Manhattan, New York City, attended a dinner Wednesday evening, October 22d, at the Hotel Roosevelt, to perfect organization in behalf of the movement to complete the Cathedral of St. John the Divine. This was an important meeting in the series arranged by the Committee for Completing the Cathedral of St. John the Divine, of which Franklin D. Roosevelt is chairman, in each of the fourteen districts into which the Diocese has been divided.

Justice Edward R. Finch, of the Appellate Division of the Supreme Court, who is a vestryman of St. Bartholomew's Church, presided as district chairman. The Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, the Rev. H. Adye Prichard, acting Dean of the Cathedral, and Mr. William C. Breed of St. Thomas' Church, spoke informally. A spirit of the greatest enthusiasm prevailed.

The clergymen and the laymen and laywomen who attended the dinner were urged to attend a luncheon to be given by Bishop and Mrs. Manning on Sunday, November 2d, and to attend the four o'clock service in the Cathedral. It is desired that the parishes be represented then by at least ten persons.

The intensive period in the campaign for funds to complete the Cathedral will open on Sunday evening, January 18th, with a mass meeting to be held in Madison Square Garden, and will end on Thursday, January 29th. These dates were approved by the Executive Committee at its last meeting, and were announced by the Hon. Franklin D. Roosevelt, national chairman.

During this intensive period the general public will be asked to contribute, but this will be only one phase of the campaign. The Bishop and the Committee on Preliminary Gifts, which is headed by the Hon. Frank L. Polk, will continue their efforts to reach persons of large means up to the intensive period. After the intensive period efforts will be continued until every possible gift has been obtained.

It is planned that part of the period will be designated as "Cathedral Week."

The mass meeting takes the place of the Bishop's meeting usually held in November.

According to the contractors, the roof of the baptistry will probably be on by January 1st. The foundations are now complete, and the workmen are putting up the side walls.

LEAGUE FOR CATHOLIC ACTION

Tuesday, October 14th, a movement was initiated in the Church of St. Mary the Virgin, looking toward a new organization called The League for Catholic Action. A number of representative men of the parish were present and became members. Other parishes will adopt similar work either independently or as sister chapters.

The advancement of the cause of the Catholic religion in the Anglican Com-

munion is the object of the work and its accomplishment is by threefold activities, as follows: First, the promotion of brotherhood among Catholics; second, the deepening of the spiritual life of Catholics; and third, the better understanding of the Catholic religion.

All male members of the Anglican Communion over seventeen years, who are practising Catholics and are desirous of cooperating in the active propagation of the Catholic religion as defined and accepted by the whole Catholic church, are invited to join.

CATHEDRAL PREACHERS

The Rt. Rev. the Bishop of Gloucester will be the preacher in the Cathedral at eleven o'clock, on November 2d. On the evening of the same day, Cesar Frank's *Messe Solennelle* in A will be sung in the Cathedral, not, it would seem, as a liturgical service at a celebration of the Holy Eucharist, but purely as a musical program. Mr. Channing Lefebvre, organist of Trinity Church, will be at the organ, and Dr. Miles Farrow, choirmaster of the Cathedral, will conduct. The choirs of the Cathedral and of Trinity Church will be accompanied by organ, harp, and cello. This Mass has been sung, as a liturgical service, several times in the Church of St. Mary the Virgin, and at Trinity Church on last Ascension Day.

The preacher last Sunday morning at the Cathedral was the Rev. Lawrence T. Cole, D.D., President of Trinity School. The afternoon preacher was the acting Dean, the Rev. H. Adye Prichard.

POST CONVENTION MEETING

A post convention meeting of the New York diocesan assembly of the Brotherhood of St. Andrew was held on Tuesday, October 21st, in the Church of the Beloved Disciple. The chairman of the conference, which preceded supper, was Dr. Isaac Hartshorne. Reports of the National Convention in Albany were made at this time. After supper, Choral Evensong was sung in the church. The speaker at this service was the beloved Suffragan Bishop Dr. Lloyd. About seventy-seven men were in attendance.

THE YOUNGEST ITALIAN MISSION

St. Mary's Mission, Wakefield, in the Bronx, is the youngest Italian mission in the diocese. The work, under the priest in charge, the Rev. Lorenzo Di Sano, is conducted along sound Catholic lines. The Mass is celebrated daily, and is offered as the principal act of worship on Sundays. The full Gospel is taught, and the Catholic religion practised in its entirety. For several years the congregation has worshipped in what was once a fire-engine house, but has outgrown this primitive arrangement. A site has been purchased and the foundation of a church has been laid, but funds are needed for the completion of the building. Fr. Di Sano is making an appeal for \$7,000 for this worthy purpose.

A PATRONAL FESTIVAL

The patronal festival of the St. Luke's Chapel was observed with rejoicing and devout thankfulness by clergy and the congregation during the octave of the Feast. It was a great joy to all concerned to have the rector of the parish, Dr. Stetson, present as the guest of honor at the men's

and boys' dinner on October 16th, at which nearly a hundred were present. The rector was again present at the corporate communion, on Sunday morning, after which he addressed the congregation of over 150 communicants.

To the rector, more than to anyone else, St. Luke's owes the realization of the vicar's dream of one of the most beautiful shrines of devotion in the country, all the more remarkable because it is the result of making over a very plain, homely interior. Through the rector's enthusiastic cooperation, Trinity Corporation has given the congregation most generous help in completing their thank-offering for one hundred years of corporate church life in Greenwich Village.

WEEKDAY RELIGIOUS EDUCATION

At St. Mark's Church, Mt. Kisco, of which the Rev. H. Adye Prichard is rector, a system of weekday religious education has just been inaugurated for the winter. Permission has been secured from the school board to obtain the release for one school period each week of the children in grades five, six, seven, and eight. These children, numbering about seventy-five in the Church, come to the parish house—one grade at a time—for religious instruction. They have no Sunday school on Sunday morning, but are expected to attend the regular morning service. The Methodists, Presbyterians, and Roman Catholics are all cooperating in this plan. The remainder of the Sunday school, except these four grades, meets as usual on Sunday morning.

MISSION OF HELP SERVICES

The Church Mission of Help recently instituted a series of services in the central office, 1133 Broadway, on the second Sunday of every month at a quarter to four. These services are for girls under its care, many of whom are alone in New York without relatives or friends, and who feel a certain shyness about going to regular Church services, but who will come here to the office where they feel at home. Dr. Sutton, vicar of Trinity Chapel, and chaplain of the Church Mission of Help, is personally acquainted with many of our girls, and is planning to conduct, himself, as many of these services as it is possible for him to do. The first one was held on Sunday afternoon, October 12th, and was quite well attended, a number of the girls present being former inmates of Bedford Reformatory who are now on parole. After these services it is planned to have a social hour with tea and music furnished by volunteers, members of our parish groups.

SERVICE OF THE DEAF

Services at St. Ann's Church for the Deaf, 511 West 148th Street, New York City, continued without interruption throughout the summer. Most of the work is now concentrated in New York, Brooklyn, and Newark, but the Rev. John H. Kent, the missionary, plans to reach deaf persons living in a wide area outside these cities if funds for travel expenses can be arranged.

GENERAL NEWS NOTES

Thirty-three parishes and missions of the Diocese have already completed their full budget quotas in the Nation-wide Campaign. The banner congregation is that of St. Cyprian's Chapel for colored people, New York, who have trebled the amount of their quota.

Ground has been broken for Burch Hall, the new parish house to adjoin St. Andrew's Church, Richmond, Staten Island. The building is to be of stone, two stories

high, matching the architecture of the church. The architect, Mr. G. Curtis Gillespie, and the contractors promise completion by Christmas.

At the Church of St. Mary the Virgin, the monthly observance of the Holy Hour, at 8 p.m. on Sundays, was resumed. After Rosary and Benediction, the rector, Dr. Barry, gave the introductory address of a series on the subject of Popular Devotions.

Instead of the eurythmic rituals, which caused so much comment throughout the country, Dr. Guthrie has substituted, on Sunday afternoons, in the Church of St. Mark's-in-the-Bouwerie, St. Mark's Body and Soul Clinic. At eight o'clock Sunday evenings the Service of Symbolic Worship is continued.

A Church Institute, under the direction of the Diocesan Board of Religious Education, will be held in St. Mary's Church, Manhattanville, on six Tuesday evenings beginning October 21st, and omitting Election Day, November 4th. The subject will be Elementary Principles of Church Teach-

ing. The lectures will be given by Miss Adelaide Case, Ph.D., of Teachers' College, Columbia University.

The Rev. Frank Cox has been elected rector of the Ascension Memorial Church, New York. The Rev. Francis T. Brown, who has resigned the rectorship of St. Andrew's Church, Yonkers, will engage in social welfare work. The Rev. Clifton Macon has resigned the rectorship of All Souls' Church, New York. The Rev. Alphonse S. Hogenauer has been elected junior curate at St. Michael's Church New York. The Rev. Alexander C. Zabriskie has been appointed missionary in charge of St. John's Church, New York City, and of All Saints' Chapel, Valley Cottage.

The Rev. George R. Van de Water, D.D., rector of the Church of the Beloved Disciple, is recovering from a serious operation in St. Luke's Hospital. The Rev. Pascal Harrower, rector of the Church of the Ascension, West Brighton, Staten Island, is also at St. Luke's.

THOMAS J. WILLIAMS.

Pennsylvania Successful in Japan Reconstruction Fund

A Week of Institutes—Missionary Institute—Experiment in Religious Education

The Living Church News Bureau
Philadelphia, Oct. 23, 1924

PENNSYLVANIA'S CAMPAIGN TO RAISE \$250,000 for the Japan Reconstruction Fund closed the intensive period of ten days by a "Victory Dinner" on Monday evening, at which the total results of the efforts of the hundred or more workers, and the contributions from parishes were reported.

On Friday, the half-way mark had been reached, leaving three days for the completion of the sum.

At the dinner, Mrs. Charles R. Pancoast, Chairman of the Women's Division, and also of the Foreign Committee of the Woman's Auxiliary, caused unbounded enthusiasm by announcing that the Women's Division had pledged \$25,000. Team after team presented its report, each swelling the amount, and showing that every worker had labored with utmost determination that the total sum should be raised.

Reports were made by representatives of the parishes, stating the amounts of special offerings already received for Japan, and estimated amounts where offerings have not yet been taken, and a grand total of \$236,867 was reported as on hand in cash or pledges. The balance was quickly underwritten by the Executive Committee, so that Bishop Garland was able to announce the total amount covered. A cablegram was then immediately dispatched to Bishop McKim: "Pennsylvania's campaign is fully successful. (Signed) THOMAS J. GARLAND."

The only speaker at the closing dinner was the Rt. Rev. H. St. George Tucker, D.D., former Bishop of Kyoto, who was present at Bishop Garland's invitation.

Dr. Teusler told what Pennsylvania's answer to Japan's needs would mean to the whole Church, and stated that it was bound to bring about a better understanding between the two nations.

The Rev. Percy R. Stockman said: "Pennsylvania has demonstrated that

the impossible can be done. We have just finished conducting the largest Mission Study Class we have ever had. Tonight we have heard parishes pledge more than their quotas, and some have never yet met their quotas. This campaign which has ended with such signal success is as a Mission Study Class probably unequalled in results. It means in the end that we shall receive more in spiritual blessing than we have given to Japan in money."

Heartly congratulations were extended to the officers of the campaign, to Bishop Garland, as chairman, and to the Rev. C. W. Shreiner, who has had charge of the actual details. Deep appreciation was expressed by the officers for the loyal support of the effort by the clergy and people of the Diocese.

It is estimated that the sum to be realized from the offering of gold, silver, and jewelry will amount to \$25,000.

WEEK OF INSTITUTES

On Monday the Annual Sunday School Institute of the Diocese was held in St. James' Guild House, and on Tuesday and Wednesday, an Institute on The Program of the Church was conducted at the same place.

At the Sunday School Institute, the afternoon session was addressed by Bishop Garland who spoke briefly, mentioning particularly his gratification at the large number of teachers enrolled in the Church Normal School.

Miss Margaret Evans conducted a conference on The Church School Service League, after which the Rev. Dr. Floyd W. Tomkins related his impressions of the World Sunday School Convention held during the summer in Glasgow.

Very profitable sectional conferences were held for various groups of people: The Kindergarten, by Miss Florence V. Miller, of Wilmington; Primary, by Mrs. John Loman; Grammar School, by Miss Nellie P. Ferry; The Junior High School, Understanding the Scholar, by Miss Elizabeth Welte; The Senior High School, Its Problems and Their Solution, by the Rev. Edwin R. Carter; The Rural Church School, Its Opportunities and How to Meet Them, by the Rev. Jules L. Prevost, M.D., The Successful Superintendent, by Charles H. Tuttle, Esq., of New York;

and The Young People's Society, by the Rev. Karl M. Block.

Great interest was shown particularly in the two last named conferences.

The evening session of the Institute opened with the presentation of teacher training certificates to those teachers who had fulfilled the required course of study in certain Units of the National Accredited Teachers' Association, which was explained by the Rev. Frederick E. Seymour.

The Rev. Karl M. Block, D.D., of Roanoke, Va., made an address on The Young People and the Church, which was followed by a presentation of the subject, The Religious Education of the Home, by the Rev. Edwin R. Carter, D.D., of Petersburg, Va. The Rev. Llewellyn N. Caley, D.D., was elected chairman of the Institute, and the Rev. N. B. Groton, Mr. Jonathan T. Rorer, and Miss Elizabeth Mockridge, were elected by the Sunday School Association to the Department of Religious Education.

MISSIONARY INSTITUTE

The Missionary Institute, on Tuesday and Wednesday, opened with a celebration of the Holy Communion, followed by a study of the Missionary Program of the Church for 1925. The Rev. R. Bland Mitchell, Executive Secretary of the Field Department of the National Council, presented special features of the work, and the purpose of the program.

In the afternoon, the program of the Diocese in its various phases was presented by the following speakers: Our Missionary Needs, the Rev. L. N. Caley, D.D.; How a Mission Starts, Its Growth and Support, Miss Eleanor Deane; Rural Work the Diocese Should Stand Behind, the Rev. S. B. Booth; Social Service and Institutions, the Rev. Wood Stewart; The Woman's Auxiliary in Relation to the Diocesan Program, Mrs. J. Alison Scott; A Diocesan Opportunity, Colored Work, the Rev. John R. Logan; Racial Work, Archdeacon White; and Preparing the Budget, Rev. G. E. Pember.

Following a Rally Supper, an evening session was held, at which Mr. E. S. Bonshall presided, and addresses were made by Bishop Garland on Diocesan Forward Work; Mr. George J. Lincoln on What a Canvasser Can Do; Mrs. Henry A. Pilsbury on Our Missionaries in the Field; the Rev. R. Bland Mitchell, D.D., on How to Encourage the Missionaries; and Japan, by the Rev. C. W. Shreiner.

On Wednesday, the morning conference was largely a study of the hand book, *Our Father's Business*, especially the chapter on Stewardship, and was conducted by the Rev. Dr. Mitchell. In the afternoon, the Rev. Dr. Washburn presided over the discussion on The Response of the Parish to the Program of the Church. The Rev. N. B. Groton and Mr. Charles Cheston spoke on Parish Councils and Conferences, the Rev. Mr. Bird and the Rev. Mr. Reese on Organization for the Annual Canvass. The Rev. Dr. Steinmetz asked, What Some Parishes Would Like to Know? Mrs. E. D. Crawford spoke on Missionary Education in the Parish, and the Rev. P. R. Stockman on How to Get the Priority Program to Work.

EXPERIMENT IN RELIGIOUS EDUCATION

An interesting experiment in religious education is being made by the Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg, who conducts a coeducational Community Bible Class. The Community Class meets for one hour on Sunday afternoons in Garrett Hall.

Familiar hymns are sung, the words be-

ing displayed on a screen, slides illustrate the lessons, or chalk talks are given, on alternate Sundays, and frequently special speakers are invited.

The eye-gate and the ear-gate are both used to advantage.

The class has as a watchword "Eighteen to eighty, both sexes."

The soloist is a member of the class. Husbands and wives, in many cases, serve in some official capacity. Mothers can bring their young children, who are assigned to classes in the regular session of the school, which meets at the same time.

The experiment is an attempt to solve the problems of diversity of interest between husband and wife, care of children, and kindred problems, by converging the interest of all on the Church School and Community Bible Class.

RESUME WEEKDAY SCHOOL

Under the auspices of the Council of Churches of Lansdowne, Delaware county, the Interdenominational Weekday School of Religion, conducted as an experiment last fall, has been reopened with increased enrollment, and with two additional grades added to the course of instruction.

Decision to reopen the school followed a survey of the operation and the results of last fall's experimental effort. Announcement is made that Mrs. Hadwin Fischer, of Lansdowne, who has had considerable experience in weekday religious teaching and in community training schools, will be supervisor. The Abington series of lessons, designed especially for weekday religious teaching, is being used.

Last fall the teaching was limited to the fourth, fifth, and sixth grades. With the reopening of the school, the third and the seventh grades are being added. Last fall the weekday school was held in the Lansdowne Avenue Friends' Meeting House. This fall the chapel of the First Presbyterian Church will be used also. The third, fourth, and fifth grades will continue to be taught in the former place, and the Presbyterian chapel will be used for the sixth and seventh grades.

The Rev. Charles E. Tuke, rector of the Church of St. John the Evangelist, and chairman of the Department of Religious Education of the Diocese of Pennsylvania, is chairman of the committee of the Lansdowne Council of Churches in charge of the weekday school.

NAZARENE HEALING MISSION

A healing mission, conducted by the Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, has just been held in the Church of St. John Baptist, Germantown, of which the Rev. F. M. Wetherill is rector.

Some fifty persons reported improvement in their condition.

In an open testimony meeting, several persons stated a betterment in spiritual health. A man made speechless by an explosion at a powder plant in Virginia, five years ago, was able to tell the congregation that his power of speech was restored. Cases of insomnia, nervous indigestion, impatience, evil habits, and such like, were reported as benefitted.

At the morning service on Wednesday, a special group of seventeen, who had previously been duly prepared, was anointed.

The work will be continued in the parish by a Guild of the Nazarene.

FREDERICK E. SEYMOUR.

FAITH not only is fearless, but it has vision, and the power to pray vision into others' eyes.—John Timothy Stone.

Bishop Anderson Commends Church "House of Youth"

Children's Benefit Tag Day—A Lutheran Pension Fund—General News Notes

The Living Church News Bureau
Chicago, Oct. 24, 1924

AN UNUSUALLY ENTHUSIASTIC GATHERING of the Young People's Association of the Diocese was held at Grace Church, Oak Park, on Sunday evening, Oct. 19th. About 400 were expected, but Grace Church, one of the largest in the Diocese, was filled with a congregation of over 750 young persons. Choral Evensong was sung at 5:30. After a supper served in the parish house, addresses of welcome were made by the rector, the Rev. F. R. Godolphin, and Miss Glenn Bruce, of Oak Park. Mr. James Rex, president of the Association, and the Rev. Charles L. Street also spoke.

The chief speaker was the Bishop of the Diocese. His address, in which he emphasized the need of a "House of Youth" in the American Church, was cheered and applauded. He said in part:

"You will take the place of the older generation. You will become Presidents of the United States, Senators, and Congressmen. Those now holding positions of that sort are not going to hold them for ever. Nevertheless you young people are members of the Church of the present. It is a fallacy that young people belong to the Church of the future and not of the present. Because you belong to the Church of the present, I want to hear your views, feel your presence, and get your point of view on your needs of Church and Church affairs. For example, what kind of a Church ought we to have, what sort of a world would you like to live in if you were in a position to make that sort of a world? You give youth, without which the Church would suffer. The Church of England is far ahead of the Church of America. It has created the 'House of Youth.' It will have national meetings, and delegates will present its views to higher and more important bodies. Your organization can give youth at the present, and so I hereby constitute you 'The House of Youth.' If you had your choice as to the sort of a Church in which you would like to worship God and humanity, what kind of a Church would that be? If any of you think that the age at the present time is not all that it ought to be, or that the Church at the present time is not all that it ought to be, the next question is, What contributions can youth make to the Church so that it will always be young and always keen on the tasks which immediately confront it?"

"And then I ask you to think along positive lines; not negative. I welcome the revolt of youth, provided it is constructive and that it aims to make this generation get a little bit ahead of the past generation. If you do not revolt against some of the standards of my generation, then you are static and the future will not be any better than the present. My generation has not reached finality, but offers far more for you to do in your day, than I did in mine. My day has not made much of a success; it has done little in politics, has made no great success of business, has not done much to better international relations. What are you going to make of your generation? What ideas have you to offer? Do you want to live in a militaristic world, or a world of peace, prosperity, and advance? It all depends on you. Do a lot of thinking before announce-

ing your conclusion. I am a most ardent anti-war man. Do not sit still until the time comes. It is too late to decide. Take the World War for an example. Think now! There is a lot of it to be done. Our civilization is now on a war basis. It is essential to the Church to know what young people are thinking about. I regard the formation of your Association as the most significant thing of the time. I want your contact and your point of view, and your angle on needs of the Church—discuss them at your meetings. What do you think of men going into the ministry, what kind of young men would you like to see become ministers, even though we may not be infallible?"

"Through an organization of the sort of the Young People's Association of the Diocese of Chicago, the Church may be able to do more for the Church."

CHILDREN'S BENEFIT TAG DAY

Tag day for the Chicago Children's Benefit League takes place in the fall. This year it was held on Monday, October 21st. Many local organizations for children, including some of the Church, are the beneficiaries. The sale of tags brought in \$107,000, exceeding the amount of last year. Chase House Day Nursery came near the head of the list, receiving \$3,046. St. Mary's Home for Children was also well remembered, receiving \$2,400.

A LUTHERAN PENSION FUND

The United Lutheran Church of America has been meeting here, this week, more than a thousand delegates and visitors being present. Among the many interesting subjects discussed and debated was that of an adequate pension for the clergy. The Rev. Dr. E. G. Miller, of Philadelphia, in pleading for a just retiring fund for the ministry said, "The ministry under present conditions is not an attractive field for a young man who must safeguard the future of his family. The young preacher of today is haunted by the knowledge that his salary will cover only his immediate needs and will provide little or nothing for his old age. Clover, the aged horse of a Pennsylvania Lutheran minister recently died after having been supported by a fund of \$25 a month raised by the Jockey Club of New York. The horse had been pulling his master for fifty-three years. The minister, who had also spent fifty-three years in service, was also pensioned, for \$25 a month. It is apparently a toss-up which of the two was more valuable to the Christian ministry." Dr. Miller asked that a pension fund of \$3,000,000 be raised by 1928.

MISCELLANEOUS NEWS ITEMS

The Bishop of the Diocese has asked Church people to support the call of the American Red Cross from November 11th to the 27th, and has set forth a prayer to be used on Red Cross Sunday, November 9th.

The problem of the Sunday evening service is being successfully met by the congregation of St. Mary's Church, Park Ridge, the Rev. H. L. Smith, rector. A popular service is held in the large auditorium of the new parish house, at which the first half of a good standard motion picture is shown. The rector then gives a short address, which is followed by an anthem. Then the last half of the film is run, the vesper hymn, the benediction, and an organ postlude conclude the service.

The services began on October 5th, with an attendance of 250; on October 12th the attendance was 350; and on October 19th, 450. The hymns were sung with great feeling and enthusiasm.

About seventy-five women attended the eightieth local assembly of the Daughters of the King at St. Christopher's Church, Oak Park, on Thursday, October 23d. The sermon at the morning service was preached by the Rev. J. R. Pickells, rector of Grace Church, Freeport.

H. B. GWYN.

CORPORATE COMMUNION OF SOCIAL WORKERS

NEW YORK.—The Department of Christian Social Service asks that the parochial clergy will fix on one of the November Sundays for consideration of the subject of social service. Probably few people realize the very large number of the communicants of the Church who are social workers in secular organizations. Such a Sunday has been useful in giving these social workers a recognition from the Church. Many of them are doing a distinctively religious work in their secular activities and they need the consideration of the Church. In the last two years it has been found particularly useful to ask the social workers who are members of the parish to make a corporate communion, and in many places it has been arranged to serve breakfast afterwards. In this way, in parishes throughout the whole country, groups of social workers have been brought together and have appreciated their association as communicants of the Church. It has also made it possible for the rector to come in personal contact with those who are doing social work. In a number of our cities organizations of social workers have grown out of this corporate communion. In Chicago they have two Quiet Days a year, and meet occasionally at a supper when they discuss some subject related to social service and the Church.

The President of the Council has put forth the following Collect which, it is hoped, will be used at the Celebration of the Holy Communion on that day.

PRAYER FOR SOCIAL SERVICE WORKERS

Almighty God, our Heavenly Father, who has taught us by Thy dear Son to love Thee and to love our neighbor as ourselves. Send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellowmen, and sustain them in all their work, striving with the consciousness of Thy Presence and approval, until at last, by Thy mighty power over this troubled world, the dawn breaks and the shadows forever flee away; Through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory, world without end. *Amen.*

NORTHERN INDIANA ELECTS BISHOP COADJUTOR

SOUTH BEND, IND.—After all-day and evening sessions of the special Council, held in St. James' Church, South Bend, Wednesday, October 22d, the Diocese of Northern Indiana elected the Rev. Frederic Sydney Fleming, rector of the Church of the Atonement, Chicago, Bishop Coadjutor.

The Rt. Rev. John Hazen White, D.D., the Bishop of the Diocese, was the celebrant at the Holy Eucharist, assisted by the Rev. E. E. Smith, priest in charge of the Hungarian Mission, and the Rev. Nicolo Accomando, of the Italian Mission, the Rev. Ray Everett Carr, Kankakee, Ill., being the Bishop's chaplain.

At the organization of the Council all the clergy actually and canonically resident were present, and lay delegates from all the parishes and organized missions, with but one exception. The committee appointed at the annual Council reported that the full amount of the salary of a Bishop Coadjutor had been raised by special pledges, and the report was accepted and the recommendations adopted. The Bishop then read his written statement giving consent to, and request for, the election of a Bishop Coadjutor, and assigning to him, when elected and consecrated, "the entire control of the missionary work of the Diocese; the reception and oversight of candidates for Holy Orders; the reception and transfer of clergy; and such division of the visitations of the parishes of the Diocese as might be arranged by the Bishops at the beginning of each year."

The following priests of the Church were nominated for the office of Bishop Coadjutor: the Rev. Shirley C. Hughson, O.H.C.; the Rev. Charles Herbert Young, D.D., rector of Howe School; the Rev. Campbell Gray, of Peoria, Ill.; the Rev. John M. Francis, of South Bend; the Rev. Edward L. Roland, of Logansport; the Rev. Cleon E. Bigler, of Kokomo; the Rev. Walter J. Lockton, of Elkhart; the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis.; the Rev. James E. Foster, of Gary; the Rev. Frederic Sydney Fleming, of Chicago; the Rev. William J. Cordick, of Plymouth; the Rev. A. Worger-Slade; the Very Rev. Benjamin F. P. Ivins, D.D., Dean of Nashotah House.

The Constitution of the Diocese requires

that in the election of a bishop the clergy and laity shall separate. The members of each order shall vote by ballot. When both orders shall have elected, each shall communicate its choice to the other, and if it shall be found that the choice of both has fallen upon the same person, the orders shall reassemble, and the presiding officer shall declare such person to have been canonically elected. But if it shall be found that the orders have not concurred in electing the same priest, a second ballot shall be had in like manner as the first, and so on, until a bishop shall have been concurrently elected at the same ballot by each order.

The first announcement showed that the clergy, on their second ballot, had chosen the Rev. Dr. Charles H. Young, and the laity on their fifth ballot had selected the Rev. Dr. Frank E. Wilson. For five times afterward, the same results were announced. The afternoon having been passed in balloting, a recess was taken until seven o'clock. On assembling for the evening session, the clergy, on their twelfth ballot again chose Dr. Young, while the lay delegates, on their nineteenth ballot, had chosen the Rev. E. Reginald Williams, of Milwaukee, Wis. A conference committee, consisting of three members from each house, was then appointed, the Rev. Messrs. Edward L. Roland, Lewis C. Rogers, and Walter J. Lockton representing the clergy, and Messrs. James H. Haberly, L. W. McNamee, and Henry P. Conkey, the lay delegates. This committee having reported to the respective houses, another ballot was taken, resulting in the election, by a handsome majority of both clergy and laity, of the Rev. Frederic Sydney Fleming. Announcement was made to the reassembled Council, and, on motion of the Rev. Dr. Young, the election was made unanimous. All joined heartily in the singing of the doxology. The Rev. James E. Foster, who had nominated the Bishop-elect, the Rev. Edward L. Roland, and Mr. James H. Haberly, were appointed a committee to notify the Rev. Mr. Fleming of his election. The testimonials were then signed by every member present at the evening session, and the special Council was declared adjourned.

The ballots of the clergy and of the laity were as follows:

THE CLERGY

BALLOTS	1	2	3	4	5	6	7	8	9	10	11	12	13
Rev. Shirley Carter Hughson, O.H.C.	4	2	1	1	1								
Rev. Charles Herbert Young, D.D.	10	13	14	15	17	17	19	11	11	11	9	12	2
Rev. Campbell Gray	1	1	1	1	1	1	1	1	1	1			
Rev. John Maurice Francis			1							1	1		
Rev. Edward L. Roland	1				1	1	1	1	1				
Rev. Cleon E. Bigler		1	1								1	1	
Rev. Walter J. Lockton		1											1
Rev. Frank Elmer Wilson, D.D.	4	4	4	3	3	3	2	3	2	2	2	2	3
Rev. James Edward Foster	1												
Rev. Frederic Sydney Fleming	2	2	1	2	2	2	2	1	1	2	2	2	17
Rev. William J. Cordick		1											
Rev. Benjamin F. P. Ivins, D.D.	1	1	2	2	1			3	6	5	5	3	
Rev. George Parkin Atwater, D.D.								1	1				
Rev. Robert Scott Chalmers											4	1	
Rev. E. Reginald Williams												1	
Rev. Harwood Sturtevant													1
TOTAL	25	25	25	25	25	24	25	22	23	23	23	23	23

LAITY

BALLOTS	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Rev. Shirley Carter Hughson, O.H.C.	1	1																		
Rev. Charles Herbert Young, D.D.	8	6	6	7	9	17	17	21	22	21	17	15	17	15	13	15	12	8	4	
Rev. Campbell Gray	2	2	1	1																
Rev. John Maurice Francis	6	4	4	3									1	2	3	5	3			
Rev. Edward L. Roland	7	10	11	12	12	7	4	4	3	3		6	4	6	6	5	7	6	10	1
Rev. Cleon E. Bigler	4	4	4									1						1		
Rev. Walter J. Lockton	5																			
Rev. Frank Elmer Wilson, D.D.	11	15	17	22	30	29	30	30	29	28	29	22	20	17	16	12	10	1	1	1
Rev. James E. Foster	4	4																		
Rev. Frederic Sydney Fleming	4	5	7	8	3															
Rev. William J. Cordick	3	2	2	1															45	
Rev. A. Worger-Slade	3	2					3				6									
Rev. Benjamin F. P. Ivins, D.D.	1	1																		
Rev. George P. Atwater												4	4				1	5	1	
Rev. E. Reginald Williams												4	9	12	12	13	17	25	30	1
Rev. Lewis C. Rogers														1	2	1	1	1		
Rev. George Craig Stewart, D.D.																			2	
TOTAL	55	54	55	54	54	53	54	55	54	56	56	52	52	52	52	52	51	52	52	52

DECLINES EPISCOPAL ELECTION

NASHVILLE, TENN.—It is announced that the Rev. Edmund P. Dandridge, D.D., has declined his election to be Missionary Bishop of Idaho. The reason given by Dr. Dandridge is the belief that it would be an injustice to his present parish, Christ Church, Nashville, if he should leave at this time. The parish has been subject to a series of very short rectorships, chiefly by reason of elections to the episcopate and one death, and the need for a continuous administration of some considerable term is deemed by the rector to be paramount even to his call to the episcopate.

Dr. Mikell was taken from the rectorship of the parish to be Bishop of Atlanta in 1917. His successor, the Rev. Edward E. Cobbs, was taken ill shortly after his rectorship had begun, and after bravely fighting against his illness, Mr. Cobbs was forced to resign in the spring of 1920, and died shortly after. He was succeeded by Dr. Maxon, who became Bishop Coadjutor of Tennessee two years later. The following rectorship extended over only a few weeks, and then the Rev. Dr. Strider was called to the rectorship, but was elected Bishop Coadjutor of West Virginia before he had replied, and, therefore, declined his call to the parish. Dr. Dandridge was then called, accepted, and entered upon his rectorship about one year ago. It is evident that to lose their rector again, even to the episcopate, would necessarily cause much discouragement. Christ Church is one of the most important parishes in the south.

THE STEWARDSHIP CAMPAIGN

BETHLEHEM, PA.—The Presiding Bishop, the Most Rev. Dr. Talbot, has sent out two letters, one to the clergy of the American Church, and one to the children of the Church schools, concerning the National Stewardship Essay Contest that is to be held among the children this fall. In one letter attention is called to the material sent out by the Field Department of the National Council, and in the other the children are cordially requested to take part in the contest.

BISHOP BRENT ON OPIUM COMMISSION

BUFFALO, N. Y.—A circular letter, sent by the Standing Committee of the Diocese of Western New York to the diocesan clergy, contains the following resolutions and statements, which were adopted without a dissenting vote:

"RESOLVED, That this Standing Committee, acting as the Council of Advice of the Bishop of the Diocese, urges Bishop Brent to accept his appointment as a member of the American Commission to the forthcoming Conference on the Traffic in Opium, under the auspices of the League of Nations at Geneva, Switzerland, in November, 1924.

"BE IT FURTHER RESOLVED, That, incidental to his trip to Europe, he confer with the Archbishop of Canterbury, and such Church leaders and others as he may desire, relative to preparations for the World Conference on Faith and Order.

BE IT FURTHER RESOLVED, That the President and Secretary of this Committee be requested to communicate with the rectors and ministers in charge of the parishes and missions of the Diocese, setting forth the reasons which lead the Standing Committee to give this advice, and bidding the prayers of the people for

the success of the undertaking; and that such information be given to the secular and religious press by the President and Secretary of this Committee, as in their discretion may be wise.

"The Standing Committee, before reaching the decision recorded in these resolutions, gave long and careful consideration to the questions involved, and are certain that their conclusion will meet with the approbation of the Diocese at large.

"Bishop Brent received his reappointment by the President to be a member of the American Commission to the Conference on Trade in Narcotics several months ago through the Secretary of State. When he asked to be relieved of this service on the ground that his duty to his diocese made it most inconvenient to leave home at this time, a personal letter from the President was received, expressing the very strong desire that the Bishop would be able to reconsider his decision, and attend the Conference in November.

"The Standing Committee was also permitted to see letters to Bishop Brent from Congressman Porter, chairman of the American delegation to the Conference on Trade in Narcotics, and from Sir Eric Drummond, Secretary General of the League of Nations, both urging the Bishop's acceptance of the appointment by the President.

"Communications of the same tenor from persons of prominence in Church and State were received by the Standing Committee, asking the aid of the Committee, acting as the Bishop's Council of Advice, in persuading the Bishop to render to his country the service which he is so preëminently qualified to render, as a member of the Commission on the Opium Traffic.

"There is no question that Bishop Brent is one of the best qualified men in this country, or in any country, to deal with this question. He was the first president of the International Opium Commission which met at The Hague in 1908, and was president again in 1912. He has been a student of the whole subject for the past twenty years. That the Commission representing our country should be deprived of his services at this time was not to be thought of.

"The Standing Committee was also permitted to see recent letters from the Archbishop of Canterbury to Bishop Brent, expressing the earnest hope that our Bishop would visit England when making the journey to Switzerland, to confer with the Archbishop and other Christian leaders in that country regarding the World Conference on Faith and Order. As Bishop Brent is chairman of the Continuation Committee of this important conference on Christian reunion, he occupies the key position with regard to it.

"During the time of Bishop Brent's absence from the Diocese on these errands of international importance, we shall be engaged in making our Every Member Canvass for the support of our parishes and our Diocese, and for the work of the general Church. The Bishop trusts us to do this important work as well as if he were personally present. Notwithstanding the fact that we shall not have him with us to inspire and encourage us, let us show our pride in being able to give him to our country and to the Church for these special and supremely important tasks by meeting our obligations—parochial, diocesan, and general—better than ever before.

"It is the request of the Standing Committee that the enclosed prayer be used during Bishop Brent's absence from the Diocese, and that this letter be read to the congregations at the time of public service at as early a date as possible.

"For the Standing Committee

"C. A. JESSUP, President.

"MYRON M. LUDLOW, JR., Secretary.

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BAZAAR FOR ST. MARY'S HOME, CHICAGO

CHICAGO, ILL.—On Thursday, November 6th, in the Crystal Ball Room of the Blackstone Hotel, sixty-nine parishes in the Diocese of Chicago will come together to hold a joint bazaar in aid of St. Mary's Home for Children.

This event is sponsored by the members of St. Frances' Guild, a body of Churchwomen organized by Mrs. Charles Palmerston Anderson to assist the Sisters of



MRS. CARL A. GOWDY
CHAIRMAN OF BAZAAR FOR ST. MARY'S HOME, CHICAGO

St. Mary in their work for the Home. Mrs. John Oliphant of the Church of the Redeemer is president, and Mrs. Carl A. Gowdy, of Grace Church, Oak Park, is Chairman. The following well known Churchwomen will act as patronesses:

Mesdames Charles Palmerston Anderson, Sheldon Munson Griswold, John De Koven, Hasen Re Qua, Theodore Robinson, Carter H. Fitzhugh, Charles Monroe, George O. Clinch, Angus S. Hibbard, Robert A. MacArthur, Hermon B. Butler, George A. Mason, Edwin J. Randall, Curtis B. Camp, Hubbard Carpenter, Robert Gregory, Charles A. Street, John T. Agar, Harold Eldridge, Courtenay Barber, John P. Hooker, and Coulton Daughaday.

A number of prominent artists will contribute to the entertainment, and there will be an unusual opportunity for meeting friends and acquaintances from the various parishes. Much thought has been given to the plans and arrangements, and some very new and beautiful ideas have been worked out.

EUCCHARISTIC CONFERENCE IN CONNECTICUT

STAMFORD, CONN.—Under the auspices of the Priests' Fellowship of the Diocese of Connecticut, there was held at St. Andrew's Church, Stamford, the Rev. Harley W. Smith, rector, on Monday, October 13th, a Eucharistic Conference, which was attended by many of the clergy and laity from Long Island, New Jersey, New York, Connecticut, and Massachusetts. The celebrant was the Rev. Jerome Harris, of the Church of St. Ignatius, New York City, the deacon, the Rev. Henry S. Whitehead, rector of Holy Trinity Church, Bridgeport, and the sub-deacon, the rector of St. Andrew's, the Rev. Harley W. Smith. The preacher was the Rev. Wm. Pitt McCune, Ph.D., rector St. Ignatius' Church, New York City. Speakers in the afternoon were the Rev. Frederick S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I., Mr. Lorenzo Armstrong, of New York City, the Rev. S. C. Hughson, O.H.C., and others. In connection with the Conference there was an exhibition of handsome vestments belonging to St. Andrew's Church, which were on display for the first time in this country, though having been exhibited previously in England. There was also a fine display of ecclesiastical plate, wood-carving, miniatures, etc., by the Gorham Company of New York.

VERMONT TO ELECT COADJUTOR

BURLINGTON, VT.—A special Convention of the Diocese of Vermont has been called to meet at St. Paul's Church, Burlington, November 12th, for the election of a Bishop Coadjutor, unless the Convention should decide otherwise.

CHURCH CONGRESS AT ST. LOUIS

NEW YORK—The Executive Committee of the Church Congress announces that it has accepted an invitation from the Bishop of Missouri to hold the 1925 Congress in St. Louis. The General Secretary, the Rev. Samuel M. Dorrance, states that the exact dates have not been fixed, but that they will soon be announced. In all probability, he states, the time of meeting will be in the latter part of April.

JAPAN RECONSTRUCTION FUND

NEW YORK—A statement of the amount of cash received and of the amount of pledges made for the Japan Reconstruction Fund, up to October 1st, shows that the sum of \$402,384.60 has been received and that the sum of \$246,410.94 has been pledged, the total amount being \$648,795.54.

This statement was sent out before the result of the recent campaign in the Diocese of Pennsylvania had been made known, as the amount from that diocese, as shown, is small.

SCHOOL BUILDING BURNED

SEWANEE, TENN.—St. Andrew's School, at St. Andrew's, has suffered the loss of one of its dormitories, St. Raphael's, which was burned to the ground on the night of October 23d. It was a wooden structure, built by additions from time to time to a farmhouse, the birthplace of Bishop Colmore. This house was the original home of St. Andrew's School, and, with necessary additions and alterations continued for several years to be the only dormitory. About thirty-five boys and two teachers had rooms there this year.

The fire caught from a chimney flue in the attic, and when discovered, about 11 P.M., it had already made such headway that there was no possibility of saving the building. All the occupants got out safely, though some of the boys saved nothing but their night clothing. The steam laundry of the school, adjoining the dormitory was burned with a considerable amount of bed linen and boys' clothing. Friends from the neighborhood and from Sewanee came very promptly to offer assistance and took boys into their homes for the night. The financial loss is partly covered by insurance.

The loss of boys' clothing, text-books, and personal belongings, and of dormitory accommodations is keenly felt, but it is a

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cause for thankfulness that no lives were endangered or other buildings destroyed and with some adjustments St. Andrew's is endeavoring to carry on with as little departure as possible from the regular life of the school.

PROFESSIONAL MAN ORDAINED DEACON

LANCASTER, OHIO.—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, ordained to the diaconate in St. John's Church, Lancaster, October 5th, the Rev. Milton B. Sackett. The Rev. Mr. Sackett was admitted to the ministry of the Church in accordance with Canon 2, § V, [iv], being a man who has attained the age of thirty-two years, and has "shown such proficiency in business or professional life as gives promise of usefulness in the ministry."

The Rev. Mr. Sackett is the third deacon to be ordained in the Diocese of Southern Ohio under these provisions, and all of them are exercising their ministry and are conducting services every Sunday. Furthermore, all of them have expressed a desire to go on into the priesthood after two years' service in the diaconate.

THE WASHINGTON CATHEDRAL

WASHINGTON.—A survey of the contributions to the building fund of the National Cathedral through memberships taken out in the National Cathedral Foundation and stones given at the curator's office at the entrance to Bethlehem Chapel during the first month since its erection shows that the contributors came from twenty-four states and the District of Columbia and from four foreign countries, and that they represented eleven different religious bodies. During the four weeks the visitors to the Cathedral totaled nearly seventeen thousand.

Contributors from New York state made up fifteen per cent of the total. Members of the Church constituted only forty per cent of those who made their religious affiliations known. Presbyterians and Methodists ranked next, with Roman Catholics and Baptists following. About 10 per cent put their names down as belonging to no Church.

The Rt. Rev. James E. Freeman, Bishop of Washington, said that the survey provided concrete evidence of the wide spiritual appeal of the great Cathedral, destined, many believe, to be the Westminster Abbey of America. "This record shows that Americans everywhere, whether they live in Washington, New York, or California, are vitally interested in our House of Prayer for All People, which is being erected in the Capital as a witness to Christ and as an evidence in stone that America's faith still lives," Bishop Freeman said. The Bishop added that two of the outstanding men in public life of the United States told him recently that they considered the building of the Cathedral to be one of the most important undertakings now before the American people.

On Monday, October 20th, workmen laid the first stone of the base of one of the pilasters in the south aisle of the crypt, the first stone to be laid under the present contract for construction to cost \$500,000, which was signed by Bishop Freeman last April and which will not be finished until next summer. Within a few days the workmen will start laying the granite base for the Chapel of the Resurrection under the main floor level of the south transept. This chapel will be only slightly smaller

than the Bethlehem Chapel, where Woodrow Wilson was laid to rest.

It is estimated that it will be possible to complete the Cathedral in five years, and that approximately \$2,000,000 a year will be required. Bishop Freeman said that he hoped to raise \$7,500,000 before next summer.

NEW TEACHERS AT THE UNIVERSITY OF THE SOUTH

SEWANEE, TENN.—The following have been added to the academic faculty of the University of the South: Mr. Eugene Kayden, Professor of Social Science; Mr. Arthur F. Echle, acting Professor of Physics; Mr. V. Parker, Instructor in Mathematics; Mr. T. Carruthers, Instructor in English; Mr. Meade Brown, Instructor in Spanish; Mr. John Matthews, Instructor in Bible. Mr. Echle takes the place of Dr. D. W. Berkey, who died September 17th.

THE LIVING CHURCH has noted the accession of the Rev. Dr. C. B. Wilmer to the faculty of the Theological School of the University as Professor of Theology. During the first term, the School is able to offer a course of lectures on Religious Education, by Dr. Logan, of the Du Bose Memorial School, to be given twice a week. Special courses in English also are given two afternoons a week to all theological students by Professor Long.

Two inspiring lectures have recently been given to the whole School by the Rev. Dr. Loaring Clark, one of the general missionaries of the Church. These lectures, on the value and importance of preaching, were illuminated by Dr. Clark's wide experience and scholarly appreciation.

The enrollment of the Academic Department of the University this year is 265, of which 120 are new men. The enrollment of the Theological School is 26, of which 12 are new.

MEETINGS AT BRONXVILLE, N. Y.

BRONXVILLE, N. Y.—On October 1st, to the 5th, the National Executive Board of the Woman's Auxiliary held in Bronxville its annual meeting. On Sunday, October 5th, Miss Grace Lindley conducted a Quiet Hour for the members in Christ Church.

On October 11th to the 14th, the National Institute of the G. F. S. A. met in Christ Church, Bronxville. The preparation for the corporate communion was conducted by the rector, the Rev. C. W. Robinson.

On October 15th and 16th, the National Executive Committee of the G. F. S. A. met in Christ Church, Bronxville.

On November 18th, 19th, and 20th, the Second Province will hold its Synod in Christ Church, Bronxville.

SEWANEE'S BUILDING PROGRAM

SEWANEE, TENN.—The construction of Cannon Hall, the new dormitory, is being rushed in order to accommodate the annual growth of the University of the South. The corner-stone was laid on Founders' Day and, under the present plans, will be completed within a year. The building will be constructed of Sewanee sandstone in an English style of architecture, and will comfortably house fifty students. It will be situated behind Benedict Hall, and is estimated to cost between \$50,000 and \$75,000. Upon the completion of this hall two more are planned for the year 1925-26.

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THE SITUATION IN CHINA

NEW YORK—Bishop Graves, writing to the National Council on September 24th, says:

"The situation here is not very different from what it was last week. Everybody at the out-stations is well and at work. At St. Andrew's, Wusih, St. Luke's, Shanghai, and at the Church Hospital at Zangzok, our doctors are doing a great deal of work for wounded soldiers. . . . When the Chinese soldiers are wounded the Chinese authorities seem to wash their hands of them. At Soochow there are more than a thousand wounded in the hospitals. Mr. Cox and Mr. Borrmann and some other foreigners meet the trains and put the men on stretchers to be taken to the hospital. They say that the Chinese at the station will not handle these wounded men or the bodies of those who have died, and the foreigners have to do it themselves, and yet people will tell you that the Chinese have a good enough religion of their own."

CHURCH ACTIVITIES IN GEORGIA

SAVANNAH, GA.—Growth and activity in many directions are shown in the Diocese of Georgia. Adoption of the district plan and the sending out of two Flying Squadrons to eight centers for conferences has created something of a stir, and is causing active preparation on the part of the Chairmen of the districts in enlisting interest among the members of the Church in attendance upon the conferences. The Rev. J. A. Schaad, rector of St. Paul's Church, Augusta, Ga., will head one squadron, and the Rev. A. R. McKinstry, Corresponding Secretary of the National Field Department, will head the other. The lay members of the squadron are Mr. M. G. Ridgely of Augusta, Mr. George W. Urquhart, and Miss Edith D. Johnston, of Savannah, and Mrs. H. D. Reed, of Waycross. The tour of the squadrons will begin November 6th.

Christ Church, Savannah, the Rev. David Cady Wright, rector, has put in the group system ready for immediate use; has completed the organization of the Church school by the initiation of a new junior high school department; has set a goal of an enrollment of 700 for all departments, including the two adult Bible classes; has completely reorganized its parochial mission, the House of Prayer, with organizations for old and young in addition to the regular school on Sunday afternoon; and the parish has a "superintendent of religious education."

St. John's Church, Savannah, the Rev. W. A. Jonnard, rector, has organized a second Bible Class to meet on a weekday in addition to the Sunday class; and is fitting up a kindergarten room in the tower for the use of smaller children, the work being donated by a member of the parish, who has named the room for his little girl. The regular Bible class for men meets Sunday morning at the Y. M. C. A., and the Men's Club is paying for the printing of the weekly leaflets with the notices, musical program, and the services.

St. Michael and All Angels' Church, Savannah, the Rev. J. D. Miller, rector, has begun work on an addition to the Church school building, which will have two rooms. The Church school has adopted Grade 1 of the Christian Nurture Series, which marks the installation of this series of lessons.

St. Paul's Church, Augusta, the Rev. J. A. Schaad, rector, with the coming of its new rector, is pulling into line in all directions, after having been without a

rector for seven months. Mr. Schaad has already made a community contact, and has made an address in the Boy Scout Campaign and for other local interests. Soon after his arrival there was held at St. Paul's Church a meeting of the Interdenominational Evangelistic Club of Augusta and members of similar clubs of two neighboring South Carolina towns. Before the devotional meeting, the St. Paul's laymen entertained with a supper. Mr. Schaad made a notable address before the National Evangelistic Club at Columbus, Ga., on October 18th, before an audience of over three hundred, and was the only member of the Church on the program.

St. John's Church, Bainbridge, the Rev. H. Scott-Smith, rector, at its annual Church school rally day, found, on roll call, one hundred per cent present, besides a number of new pupils.

St. John's Church, Moultrie, the Rev. James B. Lawrence, vicar, is nearing completion. The roof is on the building and services are being held regularly.

MAROONED AT POINT HOPE

POINT HOPE, ALASKA.—Bishop Rowe, in writing to the National Council from Point Hope, Alaska, on September 1st, says:

"After all, I managed to reach Point Hope on the small Bureau of Education boat, *Bower*. Now the question is how and when to get away from here. Already two steamers have been crushed and lost in the dense ice near Point Barrow. The *Bower* is, if still safe, marooned by the ice field. A small boat has just made this mission with some members of one of the lost ships. We are housing them. They fill the house. This has been the worst season in the recollection of the oldest inhabitants. I have been here now four Sundays. I never saw the weather so bad as it has been on this visit. Every day it has fierce wind from the North, and so cold! I could not keep warm, was laid up some days with a croupy cold. Am better, but have a bad cough.

"The Thomas family is well. Everything is in good shape here. The natives killed sixteen whales—a 'big killing'—and have plenty of food. Tony is well—also his wife and two children. His work is excellent. Mr. Thomas finds the tractor of great service. No sickness. I confirmed a class of twenty-two."

An article about the Tony, mentioned in Bishop Rowe's letter, was printed in the issue of THE LIVING CHURCH for April 26th.

PROMPT MISSIONARY ACTION

ATLANTA, GA.—At a meeting of the Woman's Auxiliary of the Church of Our Saviour, Atlanta, held October 21st, it was voted to send what money they had in the treasury at once to Ft. Yukon, Alaska, and to ask for a special offering at the Sunday school and at the morning service the following Sunday, on account of the destruction by fire, on September 26th, of the mission house, together with the stores of supplies, food, and clothing.

At the same meeting it was decided to furnish a clinic, table, chairs, flower vases, etc., at the Grady Hospital in Atlanta, where the Auxiliary meets on Tuesday of each week to make bandages, to visit the sick, and to carry flowers.

The secretary was instructed to order one hundred Gospels, twenty-five each of SS. Matthew, Mark, Luke, and John, published by the New York Bible Society, especially for distribution in one of the large hospital wards, in which the ladies are especially interested.

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A SUCCESSFUL MISSION

OIL CITY, PA.—A Preaching Mission was conducted in Christ Church, Oil City, by the Rev. W. J. Loaring Clark, D.D., Missioner of the National Council, from October 12th to the 19th. In addition to the Mission, Dr. Clark addressed five conferences of the Clergy of the Diocese of Erie, that met in Christ Church, October 14th, 15th, and 16th. He was also the guest and principal speaker at the noon-day luncheons of the Kiwanis and Lions' Clubs: in all, Dr. Clark delivered twenty-six addresses. The Mission is regarded as a great success, the meetings being largely attended, and considerable space having been given to the sermons and to accounts of the meetings by the local press.

NEW IDEAS

HARRISBURG, PA.—At a recent meeting of Executive Council, it was decided that, in future, closed automobiles be furnished to diocesan missionaries instead of touring cars, as at present. All new cars are to be lettered on each side, "Diocese of Harrisburg," in letters at least one and one half inches high.

In future, pledge cards used in the Diocese will have provision made for subscriptions to *The Church at Work* and *The Harrisburg Churchman*. An endeavor will be made to place these papers in every home in the Diocese. In addition, it was resolved to ask that, in each parish, a publicity committee of three persons be appointed, one person to report news for *The Harrisburg Churchman*, another to secure advertisements for the same paper, and the third to superintend local subscriptions and distribution of the copies.

TO INCREASE ATTENDANCE AT EVENSONG

STEELTON, PA.—A new method, both for Bible Study and for increasing the attendance at Sunday Evensong, has recently been evolved at Trinity Church, Steelton, by the rector, the Rev. George John McCormack. The Bible Study Class meets in the parish house at 7:30 Sunday evening, so that discussion of the subject of study may be freely indulged in. Promptly at eight o'clock all present go into the church for shortened Evensong. The plan seems to be working very well.

A NOTABLE ORGAN IN PITTSBURGH

PITTSBURGH, PA.—What is reported to be the largest church organ between New York and Chicago was dedicated at the beautiful Church of the Ascension, Pittsburgh, the Rev. Frederic G. Budlong, D.D., rector, on October 22d. It contains 4,983 pipes, varying from one-half inch to thirty-two feet in speaking length. The largest pipe weighs 1,500 pounds. Nine freight cars were required for its shipment. The main organ is blown by a twenty horse-power turbine fan motor. The mechanical control consists of seventy-five draw stop knobs. The organ is divided into five different sections, three of which are separately enclosed in cement chambers.

The organ was designed by Mr. Daniel R. Philippi, organist at the Church of the Ascension, in consultation with Dr. Charles Heinroth, organist at the Carnegie Institute, and Mr. T. Tertius Noble, organist at St. Thomas' Church, New York,

and was built by the Skinner Company of Boston. Mr. Skinner has termed this organ "the most perfect church organ I have ever built."

The Church of the Ascension presents an ideal opportunity for service. Almost at its doors are the University of Pittsburgh, the Carnegie Institute of Technology, and the Pennsylvania College for Women, besides several preparatory schools. The congregation is essentially cosmopolitan and democratic to a remarkable degree for a parish situated in a residence district.

Along with its large expenditure for improving its own plant the parish has continually increased its contributions to missions as well as to social service and charitable purposes in even greater proportion than might have been anticipated from its steady growth in number of communicants and Church school pupils. Plans are in the making for doubling the capacity and size of the parish house. There are two clergymen and a deaconess on the staff.

RESIGNATION OF MISS HALL

NEW YORK—The resignation of Miss Agnes M. Hall from the student work of the Department of Religious Education is much to the regret of all who have worked with her in the past three and a half years. She will be greatly missed. She has done a remarkable work, not only in her special field among women students, but in all phases of student work. Her clear thinking on student problems, her keen sympathy and friendship for students, her unflinching good humor and good will, her emphasis on spiritual realities, have enabled her to make a real and lasting contribution. Her home is in Elgin, Ill., whither she has returned for the present. She was graduated from the University of Wisconsin in 1914, remaining there for another year as Y. W. C. A. Secretary, then served a year in the same capacity at the University of Chicago, and for three years was a national field secretary among college students of the Northwest for the Y. W. C. A. During her service as secretary for work with women students of the Church, she has travelled widely throughout the colleges of the United States, and has become well known to the Church at large.

BISHOP GRAVATT'S SILVER JUBILEE

CLARKSBURG, W. VA.—The Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, celebrated, October 15th and 16th, the twenty-fifth anniversary of his election and consecration to the episcopate at Christ Church, Clarksburg. It was in this church that he, at that time rector of Zion Church, Charles Town, was elected Bishop Coadjutor. Representatives of the Church from all over the diocese were present at the celebration.

A reception was held on the evening of October 15th, but the jubilee began with the Holy Communion, the Bishop celebrant, assisted by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor, and the Rev. J. T. Carter, rector of the parish. In the sermon Bishop Gravatt ascribed the growth of the Diocese to the work of the clergy and laity building upon the foundations laid by his predecessor, Bishop Peterkin.

In the evening there was a banquet at which Bishop Strider was toastmaster.

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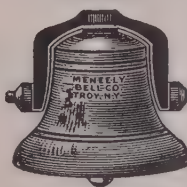
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Among the speakers were the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, the Rev. Richard Trapnell, the Hon. Randolph Bias, a leading layman of the Diocese, and Mr. William G. Peterkin, a son of the late Bishop Peterkin. Mr. Peterkin presented to Bishop Gravatt a silver service, the gift of the clergy and laity of the Diocese, an act that touched the Bishop deeply.

PENNSYLVANIA STATE COLLEGE

STATE COLLEGE, PA.—On October 20th, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, called together, at St. Andrew's Church, State College, the Inter-diocesan Building Committee to consider plans and a program for a new church building here.

The Pennsylvania State College, for which this project is proposed, has, this year, about 2,450 students in attendance. A larger number of them have expressed their desire to attend worship at St. Andrew's, instead of the College Chapel, than ever before in the history of the Church's mission at State College, and they fill the church to capacity every Sunday morning.

On October 1st, fifteen automobiles carried members of the Woman's Auxiliary of the Williamsport Archdeaconry through the College grounds, to show them the extent of work possible to the Church.

On October 17th, St. Andrew's Brotherhood, assisted by St. Margaret's Guild, gave the annual parish party to welcome the new students.

PITTSBURGH YOUNG PEOPLE

PITTSBURGH.—The autumn meeting of the Young People's League of the Diocese of Pittsburgh was held at Trinity Church, Pittsburgh, on Tuesday evening, October 21st. Addresses were made by Miss Charlotte E. Forsythe and the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese. It was decided to hold a Young People's Missionary Meeting in Trinity Church on November 16th, at the time of the visit of Mr. Lewis B. Franklin in the interest of the Nation-wide Campaign. It is also planned to raise funds to provide four scholarships at the next Conneaut Conference.

Sunday evening, October 12th, was "Pitt" night at Calvary Church, Pittsburgh, on which occasion the rector of Calvary Church, the Rev. E. J. Van Etten, conducted a special service for students of the University of Pittsburgh. Sunday evening, October 19th, was "Tech" night, when a similar service was held for students of the Carnegie Institute of Technology.

A NORTH CAROLINA PAROCHIAL CENTENARY

SALISBURY, N. C.—St. Luke's Church, Salisbury, celebrated, on St. Luke's Day, October 18th, the centenary of its union with the Diocese of North Carolina. The work of the Church was begun here in 1768 by a missionary from England, the Rev. T. D. Drage. In 1823 it was formally organized into a parish and the next year entered into union with the Diocese of North Carolina, which had been organized six years before.

At the time of the celebration the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of the Diocese, the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor, and other clergymen, were present. A historical address was made by Professor Archibald Henderson, Ph.D., D.C.L., of the University of North Carolina.

IN MEMORY OF MISS BULL

OSAKA, JAPAN—Under the leadership of Bishop Naide of Osaka the Church people of the city are making gifts to a fund in memory of Miss Leila Bull, who died at her post in Osaka last March. Miss Bull had served for thirty-six years in Japan, and was one of the best known American residents of that great commercial metropolis. Her service to the city was recognized by the municipality some years ago through the gift of a pass on all the trolley lines of the city.

Her Japanese friends hope to raise not less than \$2,500 to be used for a small stone to mark her grave, a small book telling briefly the story of her service in Japan, and a fund, the interest upon which will be used for the training of Bible women.

While their object is especially to give the Japanese Church people of Osaka an opportunity to express their affection for Miss Bull and their gratitude for her work, they will gladly receive any gifts that American Church people may desire to make. Such gifts can be sent through the Department of Missions for forwarding to Bishop Naide. The committee in charge of the fund has already secured \$750.

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A PRIEST'S TWENTY-FIFTH ANNIVERSARY

BROOKLYN, N. Y.—The twenty-fifth anniversary of the rectorship of the Rev. J. Clarence Jones, Ph.D., D.D., of St. Mary's Church, Brooklyn, was celebrated October 19th and 20th by religious services and other events.

At a reception on Monday evening, Mrs. Jones was given a purse of gold amounting to \$600, and the vestry announced that it had raised \$1,500, at the rector's request, to be used in repairing the church buildings. The Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, was guest of honor at this reception.

PITTSBURGH GIRLS' FRIENDLY SOCIETY

PITTSBURGH.—This year the Girls' Friendly Society at Trinity Church, Pittsburgh, is larger than ever, there being nearly 400 girls enrolled. It is becoming quite a problem to know what to do with them. In addition to this large group of girls, Trinity Church also has, at its daughter chapel, St. Timothy's, McKees Rocks, a subsidiary chapter of the Girls' Friendly with an enrollment of fifty.

A new chapter of the Girls' Friendly has been organized at Christ Church, Union Avenue, Pittsburgh, marking another step forward in the steadily advancing Girls' Friendly work of the Diocese of Pittsburgh. The rector of the Church, the Rev. Frank Orr Johnson, has introduced among his parish activities a class in folk-dancing and ballad-singing, in the belief that these are two expressions of the religious life which it would be worth while for the Church to revive.

PICTURE OF BISHOP POTTER

MONT ALTO, PA.—A large congregation from Trinity Church, Chambersburg, Pa., and the Pennsylvania Forestry Academy, assembled in Emmanuel Church, Mont Alto, on Sunday afternoon, October 5th, to dedicate a beautiful picture of the late Rt. Rev. Henry Codman Potter, D.D., presented by Canon Nelson, of the Cathedral of St. John the Divine, New York City.

The Rev. George D. Graeff, of Chambersburg, and the Rev. Howard Glisan, England, chaplain of the Mont Alto Sanatorium, conducted the services. Emmanuel Church was the first Episcopal church built in Franklin Co., Pa. While a student at the Virginia Theological Seminary, Henry Codman Potter served as lay reader in charge for several weeks. He also officiated subsequent to his graduation, and after his ordination as priest.

MILWAUKEE YOUNG PEOPLE

MILWAUKEE, WIS.—At the second annual Convention of the Episcopal Young People's Association of the Diocese of Milwaukee, a resolution was passed instructing the delegate to the meeting of Young People and Advisors at Racine, Wis., to advocate the formation of a national organization of young people.

Linden H. Morehouse, of All Saints' Cathedral, was re-elected president of the Association, and Jeffery Palk, of St. Paul's Church, Milwaukee, was elected secretary.

A dinner was given at All Saints' Cathedral at which the speaker was the Rev. Gerald G. Moore, rector of the Church of the Advent, Chicago. In his address Fr. Moore said that "Young people need the

Church and the Church cannot get along without the support and enthusiasm of the young people. The Church wants you to think, and it should be the part of every meeting to increase your knowledge of the Church and its history." The Rt. Rev. Wm. W. Webb, D.D., Bishop of the Diocese, in an address of welcome, said that the motto of Racine College, "Work hard, play hard, and pray hard," was one of the best mottoes applicable to young people.

The executive board of the Association voted to raise \$100 to help in sending to Racine College the son of one of the Wisconsin missionaries.

The Convention was well attended, there being representatives from nine parishes present.

MEMORIAL OF COL. CRESAP

WRIGHTSVILLE, PA.—On Saturday, September 27th, the York County Historical Society unveiled a monument in memory of Colonel Thomas Cresap, at Wrightsville, on the Susquehanna River. Colonel Cresap led a stormy life, and upheld the claims of the Colony of Maryland, under which colony he took title to his land, against the rival claims of William Penn as proprietor. At the end of the controversy, he lost his property, his house and fort were destroyed by Pennsylvania militia, and he returned to Maryland, where he died at over eighty years of age. He was a militant Churchman, and is said to be the first settler of the English Church who took up his home west of Lancaster. Bishop Darlington made the closing address and gave the benediction. Colonel Henry Wharton Shoemaker, of McElhattan presided, and had the stone unveiled by his two nieces, who are descendants of Colonel Cresap.

A MEMORIAL TABLET

KEMPSVILLE, VA.—On October 20th, a beautiful bronze memorial tablet was presented by the Norfolk Assembly of the Brotherhood of St. Andrew to Emmanuel Church, Kempsville, Va., in memory of the Rev. R. J. Alfriend. At the presentation addresses were made by the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, and other speakers.

The tablet reads as follows: "In Memoriam, Richard Jeffery Alfriend 1860-1923, Rector of this Parish 1912-1923. This tablet erected by Norfolk Assembly, Brotherhood of St. Andrew, in affectionate remembrance of a fellow worker in the cause of Christ."

MEMORIAL CHAPEL CONSECRATED

LITTLE ROCK, ARK.—On the Eighteenth Sunday after Trinity, the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, assisted by Dean Edwards, consecrated the beautiful Gothic chapel, a gift to Trinity Cathedral by Mrs. Elizabeth Pierce Lyman, daughter of the Rt. Rev. Henry Niles Pierce, D.D., late Bishop of Arkansas. This is a most fitting memorial of a loving daughter to her father, whose heart was so interested in the Cathedral, and for which he made many sacrifices. The chapel is not only ecclesiastically a thing of beauty, but its arrangements are such as to make it a most valuable asset in every way to the Cathedral, where special services can be held at any time.

Bishop Winchester said the office of consecration and expressed in a few

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words his gratitude for the splendid gift, and then Dean Edwards gave an historic address on the life and work of Bishop Lyman. The fortieth anniversary of the Cathedral was also commemorated on this occasion.

PENNSYLVANIA CHURCH CONSECRATED

READING, PA.—On Sunday morning, October 19th, the Most Rev. Ethelbert Talbot, D.D., consecrated St. Mary's Church, Reading, as the first feature of a celebration that lasted for three days.

This church was begun about twenty years ago by a number of Churchmen who desired to provide a Sunday school for their children. The growth of the city, and the labors of the clergymen, notably the Rev. Harvey P. Walter, now Archdeacon of the Diocese, strengthened it so that it was erected into a parish, and has provided itself a parish house and rectory, as well as a church building.

On the Monday of the celebration Bishop Sterrett and other clergymen spoke at a mass meeting, and on Tuesday there was a social festival, at which there were various features of entertainment. The offerings made at this time were over \$2,500.

DEATH OF REV. DR. BIGELOW

VIENNA—Information lately printed in THE LIVING CHURCH relating to the death of the Rev. Frank Hagar Bigelow, L.H.D., and of Mrs. Bigelow, at Vienna, was incomplete in that the dates of their deaths were not stated. Later information is that the death of Dr. Bigelow occurred on March 2d, being from pneumonia, and that of Mrs. Bigelow from the same disease a week later.

DEATH OF REV. ROBERTS A. EDWARDS

HOLMESBURG, PA.—The Rev. Robert Alexander Edwards, rector of the Church of the Holy Innocents, Tacony, died last week at his home in Holmesburg, after an illness of some weeks' duration. He was eighty-three years old, and was born in Lancashire England. He received his theological education in the Philadelphia Divinity School, and served as rector of Grace Church, Mt. Airy, Vicar of Holy Trinity Memorial Chapel, and rector of St. Matthias' Church. He is survived by his widow and three sons, one of whom, the Rev. William Y. Edwards, is rector of the Church of the Good Shepherd, Germantown.

The burial service was held on Wednesday at the Church of the Holy Innocents.

DEATH OF REV. THOMAS A. HAUGHTON-BURKE

NEW YORK—The Rev. Thomas A. Haughton-Burke, a priest of the Diocese of Washington, and chaplain at Queen's City Prison, New York City, and engaged in missionary work in New Jersey, died in St. Luke's Hospital, New York, October 20th.

The Rev. Mr. Haughton-Burke was born in Liverpool, Eng., in 1872, the son of Thomas W. Haughton-Burke and Mary Haughton. His education was derived from private schools in England, and from the General Theological Seminary in this country. He was ordained to the diaconate and to the priesthood by Bishop Tuttle in 1902. His first work in

the ministry was as rector of St. Mark's Church, Tarrytown, whence he went to be rector of Holy Trinity Church, Gainesville, Fla., and to be rector of Prince George Parish, Rockville, Md. On a visit to his native land he held locum-tenencies in the Dioceses of Winchester and Durham. After his return to the United States he became chaplain of Queen's City Prison, New York.

The burial service was held October 23d, in the Cathedral of St. John the Divine, following a requiem celebration of the holy Eucharist.

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DEATH OF
REV. JOHN WALLIS OHL

DALLAS, TEXAS—The Rev. John Wallis Ohl, rector emeritus of Christ Church, Dallas, Texas, passed away October 16th after a long illness. While rector of St. Martin's Church, South Omaha, Neb., in 1915, he contracted bronchitis, from which he never recovered. His indomitable spirit kept him at work, and he was rector of Holy Trinity, Collingswood, N. J., from 1916 to 1920. There he built a church and made the parish one of the strongest in the diocese. He then became so ill he was ordered to a warmer climate to rest, but a weak little parish appealed to him, and he became rector of Christ Church, Dallas, in June 1920. One year from then the parish had grown from a membership of one hundred to nearly three hundred, a beautiful new church and rectory had been built, and a united congregation was working hard. For nearly four years he went steadily on, till, last April, he found that he was too ill to do the work and was made rector emeritus by the vestry. However, he was planning to be of assistance to the new rector, the Rev. G. R. Fenner, when God called him home. At the time of his death he was a member of the Standing Committee of the Diocese.

The Rev. Mr. Ohl was born in Pennsylvania, but went to Colorado when a young boy, and was in newspaper work for several years. Then he studied for orders under Bishop Spalding, and was ordained priest in 1889. His first parish was at Salida, where he remained seventeen years, and was afterwards rector of Holy Trinity Church, Pueblo, St. Matthew's Church, Grand Junction, and St. Thomas' Church, Denver, where the health of his son compelled him to seek a lower altitude. While in Colorado he was a member of the Cathedral Chapter and of the Standing Committee, and was a deputy to five successive General Conventions. He was a thirty-second degree Scottish Rite Mason and was Grand Prelate of the Knights Templar for twenty-two years. His genial manner and desire to be of service endeared him to all with whom he came in contact and he was universally beloved wherever he went.

He was married twice, his first wife being Miss Amy Graves, who died in 1892, and his second, Miss Gertrude Perkins, who survives, him, with three children; Mrs. Stanley Walker, of Denver, Constance, and Charles Ohl.

The funeral was held in Christ Church with Bishop Moore and the city clergy officiating.

NEWS IN BRIEF

ALBANY—About four hundred girls attended the annual meeting of the Girls' Friendly Society, of the Diocese of Albany, held at St. Paul's Church, Troy, N. Y., October 21st. Following supper in the parish house, there was a service in the church, at which Bishop Oldham made the address on Goodness, Fellowship, and Service.—Returning from the Convocation of the Third District of the Diocese of Central New York and of the Archdeaconry of Susquehanna, of the Diocese of Albany, at which he had preached in St. Peter's Church, Bainbridge, N. Y., Bishop Oldham recently spoke to the Rotary Club, of Oneonta, N. Y., on the subject of World Peace. Bishop Oldham's activities in the interest of World Peace are constantly multiplying, and he is being repeatedly asked to speak on this subject both by Church and by secular organizations.

HARRISBURG—The Woman's Auxiliary in the Archdeaconry of Altoona has the distinction of having a branch of the Auxiliary in every parish and mission in the Archdeaconry. And every parish and mission was represented at a meeting held at St. Mark's Church, Lewis-town, October 9th.—Twenty parishes and mis-

sions of the Archdeaconry of Harrisburg sent 130 delegates to a meeting of the Woman's Auxiliary, held in St. Luke's Church, Mechanicsburg, October 2d.

IOWA—The editor of THE LIVING CHURCH, Mr. Frederic Cook Morehouse, was the speaker at a men's dinner at Trinity Cathedral parish house, Davenport, October 9th.—The Very Rev. Marmaduke Hare, M.D., D.D., dean of Trinity Cathedral, Davenport, who submitted to an operation, October 8th, is doing very nicely and will be out of the hospital shortly.—The Diocese of Iowa is being visited by representatives of the Field Department of the National Council. A three day parish conference was recently held in Trinity Church, Muscatine. Other conferences are being held at Grace Church, Cedar Rapids, St. Luke's Church, Des Moines, and Trinity Church, Ottumwa.—The Diocese of Iowa is taking part in the Stewardship contest offered by the Field Department for the Church schools. The first diocesan prize for the senior group is a scholarship to the Sioux Falls Conference, and for the junior group a camp scholarship to Camp Morrison, or its equivalent.—The Department of Religious Education of the Diocese has started a Home Department to assist isolated Church families in the religious education of their children.—Shenandoah, Iowa, has adopted the weekday religious education plan.—St. Katharine's School, Davenport, began its forty-second year September 25th, with an attendance of one hundred and ten pupils, fifty-three boarders, and fifty-seven day pupils.—Brotherhood of St. Andrew men, from the four Des Moines churches, met at St. Mark's parish house, September 28th and formed a local assembly. Mr. Enoch Kavanagh was elected president, and Mr. Frank McCullough, secretary.—A Young People's Fellowship has been organized at Trinity Church, Ottumwa.—The Standing Committee recently met in Des Moines and admitted St. Andrew's, Des Moines, as an organized mission of the Diocese. A church building formerly owned by another religious body has been purchased for the mission.

KENTUCKY—A campaign for increased church attendance on Sundays was begun last Sunday at the Cathedral, similar to the one held in the fall of last year. A large number of members have been enrolled in this effort as organizers, group captains, canvassers, and intercessors. Each Sunday of the six weeks has been designated in some special way, and special sermons and addresses are being delivered. There is, also, a series of organ recitals before the afternoon service by Mr. George Latimer, organist of St. Paul's Church.—A course in Applied Religion under the auspices of the American Guild of Health is to be conducted in the Cathedral house by the Rev. Franklyn Cole Sherman, of Cleveland, Ohio, from November 9th to the 22d.—Revised plans have been accepted for the erection of St. George's community house, which is to cost about \$18,000. The plans call for a building adapted to every kind of parochial activity. The congregation of this vigorous mission has taken on new life recently, and everyone is very enthusiastic over the idea of the early start of the new building.—The Diocese has given its third worker to the mission field in China in the person of Mrs. Margaret Proctor Smith who has recently arrived there having gone from St. Paul's Church, Louisville. Mrs. Smith went at her own expense to assist Deaconess Hart, and her going is the direct result of an appeal for music teachers, made before a united meeting of the local branches of the Woman's Auxiliary last Lent.—A bequest to St. Paul's Church school, Louisville, from Miss Rebecca Bennett, a former devoted member, of \$500, has been used in part to cover the main school room with battle-ship linoleum, making a decided improvement in the appearance of the room.—Among the improvements in the various churches in the Diocese made during the past summer are the re-decorating of Grace Church, Louisville, and the installing of a furnace in the rectory.—St. Thomas' Mission, Louisville, of which the Rev. Claude Reader is priest in charge, has also been re-decorated recently, and has received from various members, three sets of Eucharistic vestments, a vestment chest, sanctuary chairs, two electroliers, and four altar vases.

MILWAUKEE—In a few weeks the old rectory of St. Luke's Church, Racine, at 614 South Main St., will become a center of parish activity. The rector's family will be moved to 1404 South Main St., and the present rectory will become the administration, service, and social center of the parish, and will house the Primary Department of the Church school on Sunday mornings. It is expected that other uses for the house will develop in time, in addition to the work of the already existing parish house.

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